

Zion's Herald

WEDNESDAY, DECEMBER 18, 1901



THE VIRGIN, INFANT JESUS, AND ST. JOHN

After the painting by W. A. Bouguereau

PEACE

Good-will to men, and Peace!
Is not the world yet ready for the song?
Ah! what we miss who strive and quarrel
long;
Nor bid the battles cease.

Christmas! and hate and strife;
Oh, hearts of men for whom the Saviour
came,
Oh, lives of those who dare to wear His
name,
Yet do not live His life:—

Hear, under the bells' chime,
The angels sobbing! Where are they
today?
Shall not they come again to us, and stay
Through all this sad dark time?

Christmas has come in vain
To those who cannot pardon others' sin,
To those who would the only triumphs win
Over great heaps of slain.

The Christ-Child's eyes are sad,
Because of all the wrong and hate they
see,
Oh, men, be merciful, and know that He
By your love is made glad.

Bring Him, for myrrh and gold,
Hearts like His own, that can forgive and
love;
Pray for your foes as He did. Look
above—
Your Lord is there: Behold!

— MARIANNE FARNINGHAM, in *Christian World*.

Fair Play for the Saloon.

THE advocates of Sunday liquor-selling seem to think that the sale of intoxicating drink is entitled to a special consideration which is denied to other articles of trade. We are at a loss to understand why beer and brandy and wine and rum should have a protection and special legislation which food and clothes and books and hardware do not have. Nobody can rightly claim that beer and liquor are necessities of life, or that, like medicine, they are needful to avert illness or save life. They are for the most part luxuries, and the majority of mankind are better off without them. But whole classes of men are demanding that they be put in a different category from other things, and that their owners and makers and sellers be allowed privileges which the makers and sellers of other goods do not have. Why should not the booksellers be allowed to open their shops on Sunday? Why should a great brewer be permitted to sell his wares in violation of law, or have a special law enacted for his benefit, and John Wanamaker be compelled to shut up his great store on that day?

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Sold by all Druggists, or by

in this city. We pay large taxes for our property and protection in New York, and it is an outrage that other men can use their property all day Sunday to make money, and that ours must be idle. Let the law shut up all, or none. This is an argument that plain men can understand. There is no nonsense herein about poor men's clubs and the rights of labor. The poor men do not want the saloons open on Sunday; it is the wealthy brewers and liquor-dealers who want to get the poor men's money on seven days instead of six days. What do they care for the poor man except to squeeze all his money out of him? When he has become a drunkard and a beggar, they will spurn him from their doors. This talk of the saloon being the poor man's club is described correctly by the slang words "all rot."

The point which we make is for equal rights—no rights for the saloon which are not given to every merchant in town. No privilege to the liquor-seller that is not given to the seller of old clothes, to the grocer, and to the hardware shop. Ministers who are talking for open saloons on Sunday are the devil's tools, and are laboring to establish factories of criminals, paupers, widows and orphans. Let them advocate fair play as between the liquor-seller and other traders. — *New York Observer*.

Methodists as Evangelists

IT is to the credit of British Methodism that it has gone so earnestly and thoroughly into the field of evangelism. They seem to lead the other denominations in the breadth, sanity and success of their measures. Nothing of its kind in London, for instance, is comparable to the West London Mission, carried on so many years by Hugh Price Hughes in St. James' Hall. Rev. Gregory Mantel has just succeeded to the position of Mark Guy Pearse as co-worker with Mr. Hughes. Only last month there was opened in Edinburgh a Methodist mission hall, under the direction of Rev. George Jackson, situated at a favorable point for reaching thousands not in the habit of entering church doors. The estimate in which such work as this is held by Christians generally in Edinburgh is shown by the fact that a notable demonstration was made at the dedication of this building; strong speakers came from all parts of England and Scotland, and the services lasted a fortnight. Another Methodist mission plant that deserves to rank in the class of those mentioned is that carried on by Rev. Samuel Chadwick in Leeds. He will be pleasantly remembered by many who attended last summer the Northfield conferences. In the *Record of Christian Work* for December, Paul D. Moody gives an interesting description of this successful people's work. Mr. Chadwick has built up a wonderful organization, permeated through

and through with the Gospel spirit, and commanding the respect of the city. He, too, like Hugh Price Hughes, employs "sisters," seven cultured women, who give their whole time to Christian service. Besides them, there is a vast amount of volunteer labor, and representative business men of the city furnish the sinews of war. — *Congregationalist*.

Knew Enough Not to Know

IN the latest symposium on the question as to how to improve the newspapers, the only one of a score of constant readers from whom suggestions were solicited who replied—and he answered that he did not consider himself qualified to make any suggestions on the subject—was John Hay. And yet he is a trained and experienced journalist, and was formerly editor of the *New York Tribune*. Here we have another illustration of the fact that it is not those most capable of giving advice who are most fluent in giving it. — *Boston Herald*.

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SIBERIAN EXPLORATION

DARING explorers have braved the dangers of bleak and barren Siberia in the interest of science, and made discoveries of considerable value and interest. The party, consisting of European and American scientists, which is known as the Jesup expedition, left San Francisco in March, 1900, and entered Russian territory by way of Vladivostok. Their object was to gather information about the origin of the American races and their affinities with Asiatic tribes, to make zoological and botanical collections, and to specially examine the little explored country around the Sea of Okhotsk. A member of the party recently reached St. Petersburg with a letter describing what had been done. One hundred and thirty anthropometric measurements have been made among the Kariaks, three skulls obtained, thirty phonographic cylinders filled with Kariak utterances and songs, an entire album full of Kariak drawings made, and clay tablets found by excavations. The discovery of the tablets is held to prove that a higher civilization once prevailed in Kamchatka, as the present tribes are ignorant of pottery. A comparative grammar of the native languages shows them to belong to the Esquimaux group. One of the explorers sledged several thousand miles, during which he collected 12,000 objects of scientific interest, while another gathered sixty-five tons of zoological and botanical specimens and shipped them to New York by sea. Others did equally interesting and successful work.

BOER CONCENTRATION CAMPS

IN a recent speech at Glasgow, Mr. Broderick, the British War Secretary, stated that he expected to mitigate the horrors of the Boer camps in South Africa. His plan is to break up the western camps, to reduce the numbers in all of them, and send the overflow from the Orange River Colony into the Cape Colony, and from the Transvaal into Natal. He hopes to provide permanent shelters near the coast, but warns the public not to expect that the mortality will be reduced to the normal rate of a British town, because of the habits of the Boer people. Mr. Broderick defended the

camp only as military necessities. They had proved the most difficult problem ever undertaken in the annals of war, and, in his opinion, had been conducted with credit to British humanity.

DUELS IN THE GERMAN ARMY

THE German Emperor has taken action relative to dueling that will do much to put a stop to that barbarous practice among the officers of the German army. He has announced that in the future he will be the sole arbiter of the necessity for fighting in cases of differences between officers, or when personal "honor" has been wounded by some trivial act. Hereafter the offended one may lay his grievance before the proper tribunal, but the final decision rests with the Emperor. The Emperor has ruled that if the wranglers are forbidden to fight, they suffer no loss of "honor." This action on the part of the Kaiser will be warmly supported by a large and increasing number of people in Europe who feel that the duel is out of place in a country that boasts of its Christian civilization.

WAR ON TRUSTS IN TEXAS

A DRASTIC anti-trust law enacted by the Texas legislature in 1899, which has been a dead letter until recently, is now being rigidly enforced by the attorney general and the district and county attorneys. Convictions have been obtained against ten brewing companies. Each had its charter forfeited, and penalties aggregating \$97,000 were collected. A suit is pending against the Master Plumbers' Association for penalties aggregating \$63,000,000 for alleged violation of this law. Other suits recently instituted are against the Shippers' Compress and Warehouse Co., of Fort Worth, for \$150,000; Transcontinental Compress Co., of Paris, for charter and \$480,000; Greenville Compress and Warehouse Co., of Greenville, for charter and \$480,000; Central Texas Compress Co., of Temple, for charter and \$330,000; and the John H. Kirby Lumber Co., Houston, which was organized several months ago for the purpose of controlling the yellow pine lumber business of east Texas. Several Boston capitalists are said to be interested in this concern.

NEW COOKS FOR THE NAVY

A NEW system of cooking will be established uniformly throughout the Navy on the first of the year. The plan is to employ professionals to attend to this very important work in place of allowing the sailors and seamen to prepare their own food. The paymaster of each ship will have entire charge. He will appoint commissary officers, and a

commissary steward who will attend to the marketing, have control of the mess and galley, and perform such other duties as may be required. The pay of the cooks will range from \$35 to \$75 a month. Fully three hundred will be needed to properly equip all the ships. It is expected the new arrangement will reduce the culinary department of the Navy to a more complete system and enable the authorities to regulate it entirely from headquarters.

COMMERCE IN BELGIUM

BELGIUM is enjoying an unusual degree of commercial prosperity, and is making preparations to further increase the volume of her traffic. Millions of dollars are being expended for harbor improvements. The Brussels seaport and canal enterprise is to cost \$7,080,000. The outlay at other ports will be: Bruges and Zeebrugge, \$7,800,000; Ostend, \$3,400,000; Ghent, \$1,100,000; Antwerp, \$700,000. In addition to these sums \$248,000 is to be spent on interior navigation. King Leopold is an active promoter of maritime developments, and the present activities in harbor improvements are due to him. He is now insisting that Belgian trade shall be carried on in vessels of Belgian ownership. There is much agitation in favor of the creation of a merchant marine by the enactment of laws tending to favor private enterprise instead of by the state. The press and people are taking a deep interest in the subject. The prospect that Belgium will soon assume the administration of the Congo Free State, and thus become a colonizing nation, tends to force the question, and the time for marine legislation seems to be opportune.

RAILWAYS AND THEIR EMPLOYEES

A MOST valuable contribution to social science was made by the National Department of Labor in the November bulletin, which is devoted to a thorough explanation of the relations existing between the railways of the United States and their employees. Very careful discrimination is exercised in the selection of men for all branches of the service. Applicants are required to answer a large number of personal questions in writing relating largely to experience, physical condition, and habits. Abstinence from the use of intoxicating liquors is demanded very generally, and some roads have even gone so far recently as to make rules against the employment of habitual cigarette smokers on the ground that the practice disorders the nervous system. Men over thirty-five years of age are seldom employed unless they have had previous railroad experience. Railroadng is becoming more and more a life occupation, and the management prefers young

men, college bred if possible, who will begin at the bottom and work up. Fifty-seven roads, embracing about one-third of the entire mileage of the Union, regulate the matters of promotion and discharge by a system which rests entirely on merit and aptitude. An exact record is made of each man's "irregularities," and if, after warning, he does not improve, he is discharged as incompetent. Promotions are based on the "record" of the men, supplemented by special examinations. Several of the leading companies pension their veteran employees and contribute to the relief and insurance funds handled by the brotherhoods. The Baltimore & Ohio pays \$61,174 to pensioners annually. Elaborate and carefully adjusted pension systems are in operation on the Pennsylvania, Chicago & Northwestern and Illinois Central roads. Some of the roads have established savings banks. The Baltimore & Ohio road has a bank with a loan feature operated somewhat like a building and loan association fund. For the year 1900 the Pennsylvania road reported a balance of nearly \$2,750,000 to the credit of its employees' savings fund, upon which it pays 3½ per cent. interest. The foregoing exhibit indicates that a better and more satisfactory adjustment is being developed between the capital and labor directly concerned in the railroad business.

DEVELOPMENT OF ITALY

THE premier of Italy, Signor Zanardelli, is planning extensive improvements for that country. He appears to be a man of considerable grasp of affairs. In the Chamber of Deputies last week he announced the improved health and prosperity of Naples and the Southern Italian provinces due to the efforts of the Government. He expects to conclude treaties with Germany and Austria that will be of benefit to Italian agriculture, and also to make satisfactory agreements with Russia and Brazil. In the way of internal improvements he expects to introduce a bill at the next session of the Chamber of Deputies to establish two direct lines of railroad between Rome and Naples, and thus reduce the journey between the two cities to two and one-half hours. He is also considering the construction of a central railroad between Bologna, Florence and Rome, reducing the time between Milan and Naples to nine hours.

DOINGS IN CONGRESS

IN the Senate the principal business was to keep other legislation out of the way so prompt action could be taken on the Hay-Pauncefote Isthmian Canal Treaty. The eagerness of senators to introduce new bills, and other matters that consumed time, greatly taxed the patience and resources of Senator Lodge who managed the forces supporting the treaty. Much to the surprise of party leaders Senator Hoar, as chairman of the committee on Judiciary, agreed to withhold the report of his committee favoring the confirmation of P. C. Knox as Attorney General until the Anti-Trust League could formulate its charges against him in writing. The League is opposed to Mr. Knox because of his alleged secret relations with the Steel Corporation. The action of Senator Hoar is attributed to a threat

from the Democrats that if the Anti-Trust League was not given a hearing, the confirmation would be opposed on the floor of the Senate. However, on Monday, during the executive session of the Senate, the name of Mr. Knox was reported, and after a spirited debate his nomination was confirmed. In the House the way has been cleared for the prompt passage of the Philippine tariff bill, which was agreed on in the committee on Ways and Means and is expected to be passed on Wednesday of this week. It imposes the same schedule of tariff duties upon importations from the islands as is imposed upon goods coming from foreign countries, and levies a tonnage tax on vessels plying between the ports of the United States and the archipelago. All duties collected will be paid into the Philippine treasury for the support and development of the islands. A joint committee has selected Secretary John Hay as the orator upon the occasion of the Congressional McKinley memorial service, which will be held after the holidays. Both branches will take a recess from Dec. 19 to Jan. 6, 1902.

SHIP SUBSIDIES AND ANARCHISTS

AS a means of developing the American merchant marine, Senator Frye has introduced a ship subsidy bill in the Senate which, he hopes, will meet the approval of those who were opposed to similar legislation in the last Congress. The bounties to be awarded for carrying the mails are practically identical with those of the bill of 1891, which were reduced one-third before final passage. Larger subsidies for carrying the mails would enable steamship companies to establish regular lines to foreign ports where now the traffic is not large enough to support such ventures, but which in time would develop into a paying business. The bounty to be paid is fixed at one cent per ton of vessel for every one hundred miles sailed from a port of the United States and back. Thus the shipping companies would derive a revenue from the Government according to the size of the vessel, regardless of the amount of mail carried, besides the charges for freight. The opposition to the bill has already been heard from, and is organizing for a determined fight.

Senator Gallinger's (New Hampshire) new bill for the suppression of anarchy imposes the death penalty for the following offences: Killing, or assaulting with intent to kill, the President or Vice President of the United States, or any person in the line of succession to the Presidency, or any Ambassador or Minister of a foreign country resident in the United States; for inciting others to the commission of such crimes by speaking or writing; for persons to assemble or associate together for the purpose of discussing and considering means for killing any one charged with the duty of executing the Federal laws. For threatening the life of the President, those in line of succession, or of foreign representatives, the penalty is imprisonment for a term not to exceed thirty years. The penalty for expressing open and deliberate approval of the foregoing crimes is imprisonment not to exceed twenty years. The open and deliberate advocacy of the violent overthrow of all

governments will subject the offender to a term of ten years in prison.

FEDERATED CATHOLIC SOCIETIES

ONE of the most interesting questions raised at the Catholic Federation convention in Cincinnati last week was that of the admission of women to that body. The committee on legislation did not report in favor of seating women delegates, but the matter was taken up in open convention, and after a long and animated discussion they were admitted. The principal feature of the new constitution is the provision for a working centralized power, to be known as the National Executive Council, which will in no wise interfere with the autonomy of the affiliated societies. The basis of representation is two delegates from each local society, and the same ratio carried on up from parish to county, and from county to state, and from state to the national organization, with the exception of state conventions in which there will be one delegate for each 1,000 members and for each fraction of 500 or more. Great emphasis is placed on the fact that the federation will be independent of the hierarchy and politics. All of the officers are laymen, except the "spiritual adviser," who must be a priest. The federation has received the endorsement of the Pope, the American Cardinal, the archbishop of the diocese, and numerous bishops and priests.

MR. CARNEGIE'S OFFER

THERE has been much discussion during the past few days over Mr. Carnegie's tender of \$10,000,000 for the establishment of a National University in Washington city. The matter is in the hands of the President and has been laid before the Cabinet, but has been withheld from Congress because of opposition in some quarters to the fact that the gift is in bonds of the Steel Corporation. If the offer should go into Congress in its present form, it would run the risk of being rejected or perhaps of being accepted after a very unseemly debate. Although Mr. Carnegie has not been requested to do so, it is said that he will change his proposed gift into cash. His purpose is not to erect buildings, but to provide facilities for the study of the material in the government institutions in co-operation with existing universities.

LABOR FEDERATION CONVENTION

THE American Federation of Labor Convention, in session at Scranton, Pa., debated and passed upon several matters of international interest last week. A resolution favoring Chinese exclusion was adopted, but the one objecting to Japanese immigrants was defeated. The business of "scalping" railroad tickets was endorsed, and the convention put itself on record as being opposed to "anti-scalping" legislation by Congress. However, the delegates from the Railroad Telegraphers objected to this action, and asked that they be recorded as against it. A resolution instructing unions to hold aloof from militia organizations was earnestly debated, during which there was much opposition to the employment of militia in strikes. This matter has been agitated among labor organizations for several

years, and some agitators have sought to cripple the military forces of the States by not allowing union men to become militiamen. The folly of such action was soon brought out in the convention, and the resolution was tabled. No action condemning anarchy or ship subsidy legislation was taken, because the Federation is already on record against both.

CIVIL SERVICE REFORM LEAGUE

AT the twenty-first annual meeting of the National Civil Service Reform League, which was held in Boston last week, much gratification was expressed by the speakers over the extension of civil service, and the fact that President Roosevelt is a strong supporter of this method of selecting government employees. The civil service rules have been generally applied in the Philippines, and it was only a short time ago that the President signed an order placing the rural free delivery of mail under civil service regulations. Mr. Roosevelt's strong position is accepted by the League as an assurance that the principles for which they are contending will soon be established in every branch of the government.

CANAL TREATY RATIFIED

ON Monday of this week the Senate ratified the Hay-Pauncefote Isthmian Canal treaty by a vote of 72 to 6, the negative voters being Bacon (Georgia), Culberson (Texas), Tillman (South Carolina), Blackburn (Kentucky), Mallory (Florida), and Teller (Colorado), all Democrats with the exception of Teller, who is an Independent. The Senate was in executive session five hours discussing the controverted provisions of the treaty. There were no amendments. The ratification of this agreement is an event of great historical and commercial significance. The United States is now free to construct and protect the canal without consulting Great Britain about the matter. Arrangements have been made to obtain the necessary right of way across Nicaragua, and immediately after the holidays the bill authorizing the construction of the waterway will be taken up.

CAPITAL AND LABOR CONFERENCE

A MOST remarkable conference is in progress in New York city this week under the auspices of the National Civic Federation. Representatives of capital and leaders of national labor organizations are talking over mutual problems with the hope of finding a permanent solution. Oscar S. Straus, former United States minister to Turkey, is the presiding officer. Among those who have made addresses thus far are Senator Hanna, Bishop Potter, C. M. Schwab, W. H. Fahler, John Phillips, James B. Reynolds, and Archbishop Ireland. Officers of powerful labor organizations also spoke. The most encouraging feature of the conference is the conciliatory spirit shown by the men who represent capital. Mr. Schwab, president of the Steel Corporation, said his mind was open to conviction, and that he was willing to do anything that was fair to bring about harmony between capital and labor. Senator Hanna said he would "rather have the credit for bringing capital and labor into

closer relations and confidence than be President of the United States."

VERDICT IN THE SCHLEY CASE

THE Schley Court of Inquiry reached conclusions on Wednesday of last week, and on Friday the findings were transmitted to Secretary Long, who immediately had copies made for the press. Unfortunately for the morale of the navy and the peace and quietness of the public mind, the verdict is not unanimous. Admiral Dewey differs from Admirals Benham and Ramsay in several very important points, particularly that the blockades of Cienfuegos and Santiago were effective, and that Schley was in absolute command at the time of the battle, and that to him belongs the credit for the "glorious victory which resulted in the total destruction of the Spanish ships." The majority opinion by Admirals Benham and Ramsay, in brief, is that Admiral Schley should have proceeded with the utmost despatch to Cienfuegos and maintained a close blockade; that he should have endeavored to obtain information of the Spanish squadron there; that he should have proceeded to Santiago with despatch; that he should not have made the retrograde movement; that he should have obeyed the department's orders; that he should have endeavored to capture the Spanish vessels in Santiago; that he did not do his utmost to destroy the "Colon;" that he caused the squadron to lose distance in the loop of the "Brooklyn;" that he thereby caused the "Texas" to back; that he did injustice to Hodgson; that his conduct in the campaign was characterized by vacillation, dilatoriness and lack of enterprise; that his official reports on the coal supply were misleading and inaccurate; that his conduct in the battle was self-possessed, and that he encouraged in his own person his subordinate officers and men. Both verdicts exonerate Schley from the charge of cowardice, which was one of the most serious accusations against him. The position of Admiral Dewey that Schley was in supreme command during the battle, touches the heart of the whole controversy. On Monday Admiral Schley, through his legal representative, asked Secretary Long to withhold action until the Admiral's objections to the verdict could be filed. This action is interpreted as a request for a rehearing of the case by the present court or by a new one. It is stated that Admiral Sampson will file a protest against the opinion of Admiral Dewey that Schley was in sole command at the battle of Santiago.

SIGNS OF WAR IN SOUTH AMERICA

DURING the past week there have been threatenings of a conflict between the Argentine Republic and Chile over a boundary dispute. Chile claims that Argentina soldiers invaded Chilean territory in violation of an international agreement, which Chile interpreted as a hostile demonstration and immediately began to prepare for war. Meanwhile better counsels prevailed, and the belligerent governments were persuaded to try to settle their differences without resort to arms. The United States expressed a willingness to arbitrate, but the offer was

declined because of the suspicion that the big republic is only waiting for an excuse to seize South America. Chile at length accepted Great Britain as arbitrator, but Argentina does not seem to be willing to have the matter settled in that way. On Tuesday a message was received stating that Argentina troops had made another invasion of Southern Chile, which, if true, means further complications. Meanwhile Germany is attempting to force President Castro, of Venezuela, to pay some claims due German subjects. Official notification has been given to the United States by Germany that Venezuela will be compelled to settle, even if it is necessary for the German navy to seize a Venezuelan port for that purpose. This at once raises the question of the Monroe Doctrine, which expressly opposes the interference of European nations in the affairs of South American States. It is a form of protection which the South American Republics are very eager to accept whenever a foreign power threatens to make them settle just claims. It is intimated that the President will not consider the action of Germany in collecting its bill from Venezuela as a violation of the Monroe Doctrine.

POLES DEFEND THEIR LANGUAGE

THERE is much discontent in Poland over the systematic attempt that is being made by the Prussian school authorities to destroy the Polish language by offering prizes to teachers who obtain quick results in teaching German to Polish children. Teachers have used the scourge and other brutal methods to compel the scholars to learn the hated "imperial" tongue. Recently Prince Ferdinand Rodziwill, in whose veins flows the blood of the ancient kings of Poland, uttered a stirring protest in the Reichstag, and asked Count von Buelow if the empire favored such practices. The chancellor declined to discuss the matter in the imperial legislature, since the question concerned Prussia alone.

RAILWAY TUNNELS UNDER NEW YORK

THE Pennsylvania Railway Company last week filed with the county clerk in New York city the plans and specifications for the construction, by it and associated lines, of tunnels from New Jersey beneath Hudson River, Manhattan Island, and East River to Long Island City. A great underground station three blocks square will be established at Eighth Avenue and Thirty-second Street in the heart of New York. Between New Jersey and the central station there will be two single-track tubes, and between the station and Long Island city there will be three single-track tubes. Passenger trains will be drawn by electric locomotives. The tunnels will be of steel tubes 18 feet 6 inches in diameter, and will be from 30 to 60 feet beneath the surface. The tubes will pass under the rivers at a depth of from 40 to 80 feet from the bottom, and will rest on piling, so that they will practically be "subaqueous" bridges. The cost of this great undertaking is estimated at from \$50,000,000 to \$80,000,000, and the time for completing the work is computed at five years.

THE IMPLICIT CHRISTMAS

GOD took centuries to prepare the world for Christmas Day. And when it came it found recognition only from those in whose souls the good news lay implicit and waiting to be evoked. It is true that every man implies himself in his judgments. It is true that we are able to appreciate and admire only that which is already in our own souls. And so it is not at all surprising that the full meaning of Christmas Day flashed with white light into the heart of Mary, and that the men of gentle strength on the mountain pastures were ready to hear the angels sing. It is no wonder that Christmas meant nothing to the priests in the temple courts and to Herod on his throne. Christmas was implicit in the hearts of the mother and the shepherds. It was foreign to the soul of the priest and the king. It is clear enough now why the wise men sought Bethlehem. The yearning for Christmas impelled them to the hill town and the sleeping baby. It is easy to see why Herod harbored a plan of murder in his heart. A soul steeped in passion and blood had no place for a spotless mother's child and a King of Peace. Christmas was implicit in the hearts of one group and utterly foreign to the other.

This is a principle for all time, not a unique fact of the first Christmas. We can appreciate only that which is within our own hearts. Jesus will find welcome or opposition with us even now according to the way in which the yearning for Him and the need of His presence is felt. And so now at a time when many of us are busy arranging to keep our Christmas, let us not lose sight of this fundamental principle. The way to prepare for Christmas is to get the soul ready to appreciate what Christmas means.

We are making the finest and most beautiful things that we can for our friends. There is something far more important to make ready. It is the fineness of our sensibilities as to what the advent of Jesus to our own lives means. It is more important for us to make ourselves delicately sensitive to the spiritual value of Christmas Day than it is to prepare the most perfect embroidery for our dearest friend.

We have been making the gifts that are useful and which will serve a purpose in the practical life of those who receive them as long as the gifts shall last. But have we been getting ready a strong soul for the Christmas Day? It meant the advent to this earth of the mightiest force that the world ever has known. Weakness cannot appreciate that gift. No craven heart can fully realize what Christmas means. It was not a King to command armies who came to Mary's heart, simply because no armies and no methods of human warfare can adequately embody the forces which came to this earth with the birth of the Babe of Bethlehem. And it takes a strong soul to appreciate Christmas. No weak man knows what it means.

Our gifts are simply the expression of our love. We have been preparing our Christmas presents because we love our friends. But let us not fail to get ready for Christmas in the highest way of all, by filling our souls more fully than ever

before with the love for our God and for one another which alone makes it possible for us to appreciate Christmas at all. The man who hates any one cannot know what Christmas means. It is as impossible for a man who is at war with his brother to understand Christmas as it is impossible for a deaf man to understand the Ninth Symphony of Beethoven. He may be a spectator and watch the motions of the orchestra; but he cannot know what it all means.

Let us make ready for Christmas, then, in these last hours that intervene before

is as comprehensive as life, and that the whole range of human activities is the proper sphere of the kingdom, seems reasonably clear to us today, but it is doubtful if even yet we have understood all the implications of this mighty truth. And yet it is true that the Incarnation is growing in meaning for us every year. We are beginning to understand ourselves and the world in terms of the great truth.

Therefore we must not look back to Palestine alone for our Christmas. It is equally necessary to look forward into the great future to see the full realization of



THE NATIVITY
From the painting by H. Le Rolle.

the glad day breaks, by a preparation of the heart. Let us get our souls into a state of more delicate sensitiveness. Let us be stronger in every fibre of our being, and let us love our God and each other with a holier passion. This is the implicit Christmas.

THE PERPETUAL CHRISTMAS

CHRISTMAS stands for the permanent satisfaction of the deepest hunger of the human spirit. The one thing which we must know is God. This is the great certainty that makes the end and meaning of life clear. Christmas marks the beginning of the unique Incarnation which tells us men for our salvation what God is. And so it becomes a perpetual feast day for the spirit.

It is no boast that leads us to say that we understand the real meaning of Christmas better than did the wise men or the shepherds. To them it meant the realization of hopes that were concerned with a single nation and a little land. To us it means the good tidings of great joy to all lands and nations. The specific promise to them was as wide as it is to us, but their comprehension of its sweep was limited to the conception of a chosen and peculiar people. We understand, also, better than they did the intention of Christmas. It took a long time for the true spiritual conception of the kingdom of Christ to find place in the minds of the Christian people. The fact that religion

its heavenly splendor. It is a feast of increasing richness and a revelation of growing light. It is perpetually precious for the years to be, as it has been in the years that are fled. We may expect enlargement in the same lines in which its growing significance has already extended. Christmas is bound to become more comprehensive. Its meeting is bound to be deeper. The Incarnation is bound to become more fundamental as a fact by which to interpret the whole of life.

But the personal application of the perpetual Christmas is the one that must concern us most deeply. It is the means for the satisfaction of those personal yearnings of the heart which we do not reveal to our friends, even the dearest. In secret every person has some sort of a religion. It never can be realized in secret, but it is potentially present there. And out of all our sense of weakness and sin, out of all our unsatisfied hunger of the spirit, it is possible to take refuge in the Incarnation and to find there the gratification of these elemental thirsts of the soul. Christmas may mean to us a beautiful event about which have gathered the splendor of poetry and painting. It may mean to us a unique event whose significance for the whole life of man has grown vaster as the years have gone by, and is to grow still greater as the centuries come. But it may mean to us something incomparably greater than all this. It may stand for the gratification of those fundamental yearnings of the soul which are one of the

crowning excellences of the spirit. And the satisfactions of the Incarnation are as rich and persistent as the needs which they meet. To bring to this inexhaustible treasure-house the penuries of the spirit, is to keep in truth the perpetual Christmas, the real feast of the Incarnation.

Confirmations

IN a recent editorial upon "Sunday Saloons, Pro and Con," we stated that we did not know of a single stationed Baptist clergyman who was in favor of Sunday opening. The New York *Tribune* of Dec. 9, in an editorial on "The Church and Sunday Opening," stated that "Among the clergymen who have more or less committed themselves to Sunday opening may be mentioned Drs. MacArthur, Parkhurst, Parker Morgan, Rainford, and Savage, and Rabbis Kohler and Grossmann of this city, and Bishop Doane, of Albany." We immediately concluded that the *Tribune* was inadvertently mistaken in its allegation concerning Rev. Robert S. MacArthur, D. D., of Calvary Baptist Church, New York city. But in order to confirm our conviction, we wrote to Dr. MacArthur for information, receiving the following definite reply, bearing date of Dec. 10:

"I cannot understand how the *Tribune* came to make the blunder of putting me into the category of those who favor opening the saloons on the Lord's day. For three successive Sunday evenings I lifted up my voice like several trumpets against the proposed action of our so-called reformers. The newspapers gave generous reports of my sermons, and how the writer of the *Tribune* came to remain in ignorance of my position, I cannot tell. A friend has written to the *Tribune* today to correct its mistake. My voice and my pen shall ever be used to prevent the desecration of the Lord's day by the legal opening of the saloons."

The *Pilot*, of this city, in last week's issue, contains this frank, explicit and very encouraging confirmation concerning the attitude of the Catholic clergy towards this burning question:

"The Catholic clergy of New York city as a body are naturally opposed to such change in excise law as would allow the open saloon on Sunday. They are not deceived by the specious plea of 'home rule' for New York. The proper Christian observance of Sunday has no greater enemy than the open saloon. Hence Archbishop Corrigan, addressing the five hundred priests present at the recent triennial synod of the archdiocese: 'Here we want no Continental Sunday. In order to cultivate the spirit of religion, it is necessary that Sunday should not be given over to drinking, and that the laws for the preservation of the quiet of Sunday should not be changed.'

"Rev. Alexander P. Doyle, of the Paulist Fathers, National Secretary of the Catholic Total Abstinence Union of America, put himself in vigorous and eloquent opposition to the Sunday saloon from the beginning of the discussion. Our esteemed Methodist contemporary, ZION'S HERALD, rejoices at the Catholic attitude on this matter. Says ZION'S HERALD: 'No movement that cannot carry the Baptist, the Roman Catholic and the Methodist Episcopal Churches, can succeed with the legislature of any commonwealth in this land. And when these three great bodies unite, as they now do, against the proposition for the Sunday saloon, it is doomed in advance. While there is reason for alertness and earnest agitation, there is the best reason, also, for abiding confidence. The Sunday saloon, with its advocates, will speedily go down under the pressure of these great religious and moral forces, which are combined against it.'

"Catholics, on their part, see a foreshadowing of complete Christian unity, in every detail of Christian faith or practice in which we are already of one mind; as, for example, against the desecration of the Sunday."

The New York *Evening Post* calls attention to the important and prophetic fact

that the last significant struggle in the legislature to secure a change in the excise law looking to a more general and freer sale on Sunday, met with humiliating failure. It occurred in 1893, when Roswell P. Flower was governor, and when he, as a Democrat, "had a majority of both the Senate and the Assembly politically in sympathy with him." It was supposed that almost any measure which he advocated could be carried through the Assembly. "Early in the session, in both branches a bill was introduced for a referendum on Sunday liquor-selling in New York, Brooklyn, Buffalo, and Rochester." At the hearing before the excise committee there appeared the most general and representative opposition, including "some of the best-known and most influential men in the several communities." The *Evening Post* concludes:

"The Democratic members of both houses at once began to undergo a bombardment by the press, both religious and secular, and also found themselves the target for strong adverse criticism by many of their party friends, not only those living in the rural districts, but the residents of the cities also. This practically caused the leaders to abandon the bill, which was thereupon allowed to slumber for the rest of the session in committee. An attempt to secure a referendum bill for New York city alone met the same fate."

This fact conclusively confirms the declaration which we have already made, that this subject will not bear general agitation, and that the Republican Party would not dare to assume the responsibility of inaugurating the movement for Sunday saloons. A letter just at hand from a representative Baptist minister in New York confirms our position. He says: "I am happy to inform you that I have learned from the leading Republican politicians in Albany that there is no danger at present that the Republican Party will favor such legislation."

PERSONALS

— Rev. Dr. E. S. Lewis, of Columbus, O., recently gave the Pastors' Union a critical and favorable review of Professor Mitchell's book, "The World before Abraham."

— Chancellor Day, of Syracuse University, addressed the Wesleyan Guild at Ann Arbor, Mich., on Sunday, and spoke before the Detroit Preachers' Meeting on Monday.

— The Boston *Herald* notes a significant fact in saying: "The nomination of Roscoe Conkling Bruce for class day orator furnishes further evidence that there is no color line at Harvard."

— President Eliot is planning to make another extensive, as it will be a triumphal, tour of America. The itinerary, though not completed, includes twenty-two stops in thirteen different States, beginning with a dinner given by the Harvard Club of New York, Feb. 21, and going on to California.

— Dr. William G. Williams, of Delaware, Ohio, who is very ill, is the only surviving founder of Ohio Wesleyan University, and up to the day of his illness was in active work in the class-room. No instructor in the country has had a larger enrolment of students, and no man is better known in Ohio and adjoining States than he.

— Mrs. H. C. Jennings, wife of Rev. H. C. Jennings, D. D., agent of the Western Methodist Book Concern, has, because of qualifications eminently fitting her for this important work, been chosen secretary of the Bureau for Mission Supplies of the W. H. M. S. All letters for this department should be addressed to Mrs. H. C. Jennings, Maple Ave., Avondale, Cincinnati, O.

— The Western of Dec. 11 says: "Rev. Dr. S. F. Upham delivered his great address on 'Our Debt to Our Forefathers,' before the

Cincinnati Preachers' Meeting, on Monday morning. It made a profound impression by virtue of its vivid characterizations, noble fervor, and genuine eloquence. Dr. Upham preached on Sunday morning in our Clifton Church."

— Rev. Dr. Joseph Pullman, of Stamford, Conn., is seriously ill. It is not probable that he will live many days.

— We regret to announce that Mrs. Long, widow of Dr. Albert L. Long, late of Constantinople, is critically ill at Enfield, N. H. The family have very slight hopes of her recovery.

— Rev. Dr. Louis Albert Banks delivered an address at the Forefathers' Dinner, given by the Congregational Club at St. Denis Hotel, New York city, Dec. 16, upon "The Contribution of Methodism to the Early Religious Life of America."

— It was to be expected that the ministers and churches of Southern California would utilize Dr. A. B. Kendig while he is spending the winter in Pasadena. This they are doing in dedicatory and special services with unusual gratification to the people. We notice that he preached on Sunday evening, Dec. 8, at the dedication of the First Church, Pasadena, Bishop Cranston preaching in the morning.

— Rev. William Cabell Brown, D. D., formerly of Virginia, but now and for many years a member of the mission of the Episcopal Church in Brazil, has declined the bishopric of Porto Rico and adjacent islands to which he was elected in October by the General Convention that met in San Francisco. It is a noteworthy compliment to the Protestant Episcopal Church that it has so many representative men who are equal to a declination of the bishopric.

— Rev. Dr. T. Prescott Frost, of St. Paul's Church, Newark, N. J., is preaching to his people during the month of December, Sunday mornings and evenings, on the following timely topics: "The Twentieth Century Christmas," "A Religion for Dreamers," "A Religion for Matter-of-fact People," "The Location of God's Country," "The Human Life of God," "The Divine Life of Man," "The Old Year and the Old Adam," "The New Year and the New Man."

— The *Michigan Christian Advocate* says: "Mr. D. S. McMullen, one of the wealthiest and most active members of Emmanuel Church, Evanston, Ill., has transferred his membership and taken his family to the First Presbyterian Church as a protest against the course of Bishop McCabe, who presided at the last session of the Conference. Mr. McMullen was one of a committee of three who waited on the Bishop to talk about the appointment to their church. The Bishop not only 'turned them down,' but they reported that he treated them quite unceremoniously. The Bishop says he treated them firmly, but not harshly."

— The *Michigan Christian Advocate* of last week devotes over three columns to very generous tributes to Rev. Herman C. Scripps, of Mt. Clemens, Mich., who died of bronchial pneumonia, aged 41 years. Our contemporary says that "the death of no other member of the Detroit Conference would have awakened deeper sorrow." The deceased is pleasantly remembered in New England, especially in the New England Southern Conference. In 1888 he began a theological course in Boston University, joining the New England Southern Conference, and preaching at Falmouth during his student work. He was married in 1891, to Miss Helen M. Knappen, daughter of Rev. A. A. Knappen, of the Michigan Conference, and that fall was appointed to Edgartown, Martha's Vineyard, whence he went to Haven Church, Detroit, in 1894.

— Rev. Daniel Dorchester, D. D., is to leave Boston this week for St. Louis to spend the winter with his son, Dr. Daniel Dorchester, Jr.

— The wife of Rev. H. B. King, pastor of the Methodist Church at Revere, is critically ill at the Homoeopathic Hospital, this city, as the result of an operation.

— We are greatly pained to announce the death of Mrs. Miriam O., wife of Rev. Dr. Charles F. Rice, of Springfield, which occurred on Monday, of pneumonia, after an illness of only six days, aged 49 years. Besides the husband, she leaves five children — three sons and two daughters; two sisters — Mary L. and Rachel B., of Springfield; and two brothers — C. A. Jacobs, of Brookline, and H. H. Jacobs, of Dorchester. Mrs. Rice was a woman of unusual charm of character and life, and greatly beloved by all who knew her. The funeral services will take place Thursday, at 2 P. M., at the house.

— Dr. C. C. Bragdon, who is in Pasadena for the winter, writes: "We had Bishop Cranston at the dedication of the splendid new church here, and he did finely. He showed broad thinking, a warm heart, and marked pulpit power. He also lectured on China splendidly, and gave a fine address at the Preachers' Meeting. We had the Bishop to tea, with a few of the leading laymen. The Bishop was dignified, bright, companionable, and level-headed. He gets at the pith of questions that he talks about."

BRIEFLETS

The report of the annual dinner of the Boston Wesleyan University Club, received too late for insertion in this issue, will appear next week.

Referring to the reports in the daily press to the effect that Rev. F. H. Morgan is leading a crusade against the wearing of hats in church, he wishes us to say that there is absolutely no truth in it whatever. The facts are these: While giving a stereopticon lecture in the Maplewood Church, Dec. 8, he suggested — the house being crowded to its utmost capacity — that if the ladies removed their hats, it would be more convenient for those in the rear, and enable them to see the pictures. He had then no thought of anything further, and has never asked the ladies to remove their hats. The request when made was entirely unpremeditated; he has never preached on the subject, and does not intend to do so — as he stated emphatically to the reporters when interviewed.

The New York *Evening Post* does well to carry this paragraph, which appeared in its "Prospectus No. 1, November 16, 1801," as the purpose which now inspires it: "The design of this paper is to diffuse among the people correct information on all interesting subjects; to inculcate just principles in religion, morals, and politics; and to cultivate a taste for sound literature."

The *Rochester Democrat and Chronicle*, one of the able journals of the State of New York, which, notwithstanding its name, is a Republican paper, says concerning the Sunday saloon: "The people of the State of New York, including a large and influential body of New York city citizens, are not yet convinced that the liquor vote, the licentious vote, the disorderly class vote, and other similar votes in that city, should be permitted to overthrow the long-established and sacredly cherished institutions of this country while other localities shall be required to respect them."

Frederick W. Peabody, Esq., a well-known lawyer of this city, has published, in pamphlet form, the address on "Eddyism, or Christian Science," which he delivered in Tremont Temple, Aug. 1. It makes a pamphlet of 75 pages, and can be secured by remitting 25 cents to the author, at Smith Building, Boston. Any person who desires to go to the bottom of this whole matter — which is neither science nor Christian — will do well to read after Mr. Peabody.

At the convention of Methodist Episcopal churches, held in Calvary Church, New York city, Dec. 10, at which there was a good representation, resolutions were passed condemning the efforts to obtain the Sunday opening of saloons, protesting against local option, and demanding that the laws regarding the Sunday sale of liquor be enforced more rather than less stringently.

The Methodist Year Book for 1902 is received by C. R. Magee at the New England Depository. It contains nearly two hundred pages, packed full of information upon the various enterprises and work of the church. It is finely edited and makes an attractive book, with many illustrations. We do not know of any publication of the church that is so interesting and essential to our membership; and the cost is only ten cents.

President Warren writes: "It will be remembered that when in the Annual Conference session in the Tremont St. Church the rallying-cry, 'Two million men; two million eagles!' was suggested, a Baptist lady sent forward her card from the gallery with the inscription, 'One Eagle.' When called upon in her Back Bay home, a day or two later, by the speaker, she made it two eagles, leaving the church only 1,999,998 more to raise. Since that time she has sent in two more of these solid and beautiful challenges to Methodist liberality. On Saturday last I was again at her beautiful home, and found that of her own motion she had obtained from the bank ten more shining eagles which she desired me to accept as an additional thank-offering, this one in memory of her sainted husband. To give her name would be a pleasure, but as this would be to expose her to annoying solicitations, it is better to leave the disclosure and the award of honor to Him who never forgets the widow's mite or the widow's golden eagles. Meantime what sister in our own church will promptly match this spontaneous and joyful gift from without? And what men among us will with equal joy and gratitude place on the altar their ten bright eagles in memory of sainted wives, long loved, now lost awhile?"

A Crowning Gift

IT was left for a woman, and she a Methodist, to make the crowning gift of this age, if not for all ages, for educational purposes. On Dec. 9, Mrs. Jane L. Stanford, widow of U. S. Senator Stanford, of California, under the provisions of his will, transferred to Stanford University property worth approximately \$30,000,000. Eighteen millions are in stocks and bonds, all gilt-edged securities, bringing enormous revenue, while the remaining \$12,000,000 are in real estate, comprising almost 1,000,000 acres. The name of the late Bishop Newman should have fragrant memory in connection with this phenomenal beneficence, for he was the closest friend and wise adviser of both Senator Stanford and his wife. It will be remembered, too, that this institution was founded to perpetuate the

memory of an only son, Leland Stanford, Jr., who died in early manhood, and that Bishop Newman officiated at his funeral. How often have parents poured out their wealth in magnificent giving to perpetuate the memory of the children who have been called before them! May not this sanctified benevolence be a part of the "all things" which God promises to His bereaved disciples?

THE WESLEYAN ASSOCIATION

Annual Meeting

THE annual meeting of the Boston Wesleyan Association was held in the Committee Room, Dec. 11, at 4 P. M. Members of the Association present were: Edward F. Porter, Edward H. Dunn, Alden Speare, James A. Woolson, Francis A. Perry, Warren O. Kyle, Chester C. Corbin, Robert F. Raymond, Charles R. Magee, Matthew Robson, William W. Potter, Avery L. Rand, and George E. Atwood. Dr. C. C. Bragdon is in Pasadena, Cal., and Silas Peirce in Berlin, Germany. The *HERALD* was represented by Charles Parkhurst, editor; A. S. Gregg, assistant; George E. Whitaker, publisher. The official visitors were: New England Conference, Rev. F. T. Pomeroy and Hon. A. S. Roe; New England Southern, Rev. John Oldham and Marcus A. Dary; New Hampshire Conference, Rev. D. C. Babcock, D. D.; Vermont Conference, Rev. W. M. Newton; Maine Conference, Rev. B. F. Fickett and C. W. Brown, M. D.; East Maine Conference, Rev. F. L. Hayward and H. W. Dodge. The invited guests included: Bishop W. F. Mallalieu, President W. F. Warren, Drs. F. S. Hoyt, B. P. Bowne, J. W. Lindsay, W. E. Huntington, M. D. Buell, M. B. Chapman, W. T. Perrin, E. R. Thorndike, J. H. Mansfield, J. O. Knowles, George Skene, J. D. Hammond, James Mudge, M. S. Kaufman, K. L. Greene, Revs. J. M. Leonard, W. H. Meredith, Franklin Hamilton, A. P. Sharp, W. B. Toulmin, I. H. Packard, R. F. Holway, W. J. Thompson, C. E. Davis, W. G. Seaman, Dillon Bronson, L. H. Dorchester, W. J. Heath, H. L. Wriston, G. S. Butters, J. W. Jones, A. H. Nazarian, and Messrs. A. S. Weed, John C. Robson, Wm. M. Flanders, A. E. Dennis, G. F. Washburn, Charles W. Wolcott, P. H. Hadley, and W. H. Gould.

On account of the temporary illness of the president, Joshua Merrill, Vice-president Matthew Robson called the meeting to order. After singing two verses of "All hail the power of Jesus' name," Rev. F. S. Hoyt, D. D., formerly editor of the *Western Christian Advocate*, led in prayer. Avery L. Rand, the secretary, then read records of meetings of the Association during the year. It appeared that, at a meeting held the same day, Lieut.-Gov. John L. Bates had been elected a member of the Association in place of Pliny Nickerson, who had resigned his membership.

On motion of C. C. Corbin, the secretary was requested to send letters of sympathy to the members of the Association who were absent on account of illness — Messrs. Merrill, Clafin, Cary and Fisk.

The publisher's report showed an encouraging increase in subscribers for the year and in receipts from subscriptions, with diminished amount from advertising. He highly commended the work which B. W. Stoddard is doing, in co-operation with the ministers, in securing new subscribers. He showed a balance for the year in profit on the paper of \$1,278.04 in cash, and \$550 stock from a reliable advertising concern, making a total of \$1,828.04.

The editor, in his report, said that religious journalism is still a critical and anxious problem, and that it is in a state

of rapid transformation. What the religious paper of the future is to be in quality and as an asset no man can tell. Leading journalists claim that the old-time religious paper is no longer wanted by the more intelligent religious people. It is being supplanted by the daily press, that now treats all religious and ecclesiastical subjects, and by the best magazines that have become nearly ideal in literary and artistic merit. Good judges say that the only way for the religious journal to save its life is to transform it in harmony with the modern spirit and movement. But this demand can be met only to a limited degree by ZION'S HERALD, for the great majority of its readers are not in sympathy with it. It must be edited, therefore, in hearty response to the wish of the great mass of its readers, who desire a religious family newspaper devoted very largely to the interests of the six patronizing Conferences and to the churches in our midst. Referring to the financial problem, which is always stern and threatening, he said that under the peculiar conditions it is a marvel that there is any balance shown. He greatly feared, because of adverse conditions operating against the religious weeklies, that the paper would not be able to make as good a financial record in the year to come. Commending heartily the publisher for his alert, economical and judicious efforts, also Miss Seaverns, his highly valued assistant, for her unparalleled loyalty and efficiency, and Rev. A. S. Gregg for the excellent service rendered since his accession to the editorial corps last spring, the editor closed as follows: "It has been a busy but a happy year. The editor was forced to learn early in his career that mediocre ability could meet so great a demand only as it was concentrated wholly upon the paper. For this reason he has sternly refused to divide or dissipate his strength. There is no work that carries such keen and perpetual zest, such intense satisfaction and absorbing relief. The desire to give our readers the best things first has become a ruling passion. There is supreme delight in striking the first and hardest blow possible against evil in any form and anywhere, for righteousness' sake. To try to help our readers to apprehend the best and most luminous views of the truth as it is in Jesus Christ, to preach every week to 80,000 people, is a privilege that an angel might covet. To rid the paper, as far as is possible, of cant and shams, to make it tell the simple truth about the denomination, the churches, and responsible representatives (the very hardest thing that a Methodist editor has to do), to cultivate sincerity, manliness, and the ethics of the New Testament—just this we have tried to do. In making this effort we have had an exceeding great reward, which no man taketh from us."

The treasurer's report was comprehensive and exhaustive, showing receipts and expenditures for the year. Wesleyan Building has been put in a thorough state of repair at quite large but necessary expense. A payment of \$5,000 would be made at an early date upon the indebtedness.

The reports of publisher, editor and treasurer were, by vote, accepted and placed on file with the records of the Association. Mr. E. H. Dunn moved, and it was unanimously accepted, that \$1,500—the same amount as last year—be divided among the patronizing Conferences; and, as the item of \$550 was not cash, that the difference between the cash receipts, \$1,278.04, and \$1,500 be taken from the funds of the Association.

On motion of Mr. Kyle, the chair appointed a committee, consisting of Messrs. Kyle, Dunn and Corbin, to nominate officers for the ensuing year. The committee reported

the following, who were unanimously elected:

President, JOSHUA MERRILL.

Vice-president, MATTHEW ROBSON.

Treasurer, CHARLES R. MAGEE.

Secretary, AVERY L. RAND.

Auditor, GEORGE E. ATWOOD.

Directors, EDWARD H. DUNN, CHARLES C. BRAGDON, EDWARD F. PORTER, SILAS PEIRCE.

At 6 o'clock the meeting adjourned to assemble at the Parker House for the annual dinner. Bishop Mallalien said grace. Vice-president Robson opened the way for the after-dinner addresses from representatives of the Conferences by expressing deep regret that President Merrill, who had presided with so much fitness and grace for so many years, was unable to be present. Remark- ing that he visited Waterbury, Vt., each summer as a rule, and worshiped when there in the Methodist Church where Senator Dillingham was always to be found when at his Vermont home, he related the interesting fact that on two successive years he had heard two different Methodist ministers preach on, "What shall the People Read?" and in each case he had listened to a forceful address upon the merits and claims of ZION'S HERALD. One of those ministers, he said, was present, and he would ask him, first, for his criticisms and suggestions for the improvement of the paper and for the increase of its circulation and influence.

Rev. W. M. Newton, presiding elder of Montpelier District, Vermont Conference, in responding, said, in part: If he could have his way, he would have a copy of ZION'S HERALD in every Methodist home on his district. He had been trying to do it. He did not agree with all the editor said, but the paper made him think, and that was why he liked it. He would do all he could to advance the interests of the paper.

Rev. F. L. Hayward, of the East Maine Conference, said that he had nothing that really amounted to criticism of the paper. He had heard it said that the HERALD was partisan in its political declarations, and the request was made that it give more attention to the doctrine of holiness and less to higher criticism. The general tone and opinion is that the paper was never better; it is the most alert and prompt in reporting and treating current events of any Methodist weekly. One of our leading business men says that he relies upon the Outlook on the first three pages to keep him informed on current matters.

Howard W. Dodge, a layman of the Maine Conference, said that he had been for years a constant reader of ZION'S HERALD—read it under Gilbert Haven and B. K. Peirce and the present editor—and he never prized it so highly as now. It ought to be in every Methodist home, and no Methodist family could be intelligent without it. He hoped that the price would not be reduced. We get all that we pay for.

Rev. B. F. Fickett, of the Maine Conference, who was introduced as the most successful agent for the paper in New England, said that he had no adverse criticism. He did not always agree with the paper, but he read it himself and got everybody else to read it. He would like a page of "Upper Room" for his working and weary people, not occasionally, but every week. He hoped that the price would not be reduced. A newsdealer in his town said that the three pages of Outlook were worth more than he could get in any other papers.

Dr. C. W. Brown, layman, said that ZION'S HERALD was very near to him because it had always been in his father's home and in his own. No paper suited, on the whole, so well. He enjoyed the Outlook pages—indeed, the whole paper. He

liked the independent spirit which characterized it. He believed that the ministers could easily increase the circulation if they really set out to do it. His minister, Rev. J. R. Clifford, had increased his list from 20 to 48. He was a radical on the temperance question, and he should like the HERALD better if it nailed the standard of prohibition to its mast-head.

Rev. D. C. Babcock, D. D., of the New Hampshire Conference, commenced reading the HERALD when Nelson Cobleigh was editor, and he had read it ever since. There was nobody in his family who thought more of it except his wife. If it fails to appear on the day expected, she immediately wants to know what the matter is. We have ten more subscribers than one week ago. A good revival such as we have had under Rev. Ralph Gillam makes it easier to secure subscriptions for the HERALD. The paper has improved of late. There is less of objectionable theology in it that bears always an unmistakable earmark. The old and tested articles of our faith are reasserting themselves. He wanted the paper to stand for prohibition, but not for partisan temperance reform.

Rev. John Oldham, of the New England Southern Conference, is stationed at Niantic, just half way between Boston and New York. A part of his people, therefore, lean towards New York and take the *Christian Advocate*. The opinion is general that the HERALD is an excellent paper. There is a desire that it be popularized in some way, and be better adapted to the family. He was not able to say how that desire could be met. The paper is up to date, and satisfactory to him.

Marcus A. Dary, layman, had taken ZION'S HERALD a great many years, and had obtained much benefit from it. It is appreciated in the city of Taunton, for we have a large list there. It is better to appreciate its merits than to try to discover its defects.

Rev. F. T. Pomeroy, of the New England Conference, said, the HERALD is our own paper and we ought to love it, and do love it. All have to be proud of the alertness of the editor. He found in no weekly so good a condensation of current events, and he was filled with wonder that so much in freshness and vigor could be grouped under the head of "Thoughts for the Thoughtful." He often got suggestions for sermon-making from those columns. The reports of religious meetings are unusually fine. There is a growth of grace in the spirit of candor which pervades the editorial discussions. He rejoiced that there was no pessimism in its spirit. For one he would be glad to eliminate the obituary department.

Hon. A. S. Roe, of Worcester, closed the addresses of the representatives from the Conferences with a happy and very forceful speech, much of which possessed that peculiar and felicitous charm of personal reference to those present which is unreportable. He liked the HERALD and read it—not all of it; but found that what he passed by was a delight to others. He believed that the editor knew best how to make his paper, and would go on doing it in his own way, notwithstanding all the wise suggestions. He had heard the request that the HERALD become a third party prohibition organ. Well, of all men to satisfy, the partisan prohibitionist is the worst! How these men abused the sainted McKinley; and how, after his martyrdom, they went down on their knees to implore forgiveness! ZION'S HERALD took just the right attitude in promptly condemning those who so wickedly scandalized President McKinley.

The exercises closed with the singing of the doxology, and thus ended one of the most harmonious and delightful annual meetings of the Wesleyan Association.

CHRISTMAS

A. MABEL YOUNG.

List the angel voices singing,
Gladness bringing
To the cold and darkened earth;
Higher yet the chorus swelling,
Sweetly telling
Of the infant Saviour's birth.

And in brilliant splendor burning,
Darkness spurning,
Lo! the radiance of the Star.
While its rays so brightly beaming,
Onward streaming,
Flood the midnight heavens afar.

Glorious Day-Star! through all ages
Bards or sages
Sing no wonder-song like thine;
Bow our reverent hearts before Thee,
And implore Thee,
On our lives forever shine!

Waltham, Mass.

THE GREAT REVIVAL OF JAPAN

Where and How it Started

JESSIE ACKERMANN.

THE great religious revival that has been in progress for some months in Japan has become the wonder of the religious world, and by the workers it is regarded as a good omen for the century. In the early ages, when an undaunted woman went forth with her fleet to conquer a neighboring country, the result was the introduction of new arts, sciences, industries, and other forms of religion. The "natural religion," Shintoism, soon gave place to Buddhism and the teachings of Confucius; the former gathering to itself hordes of adherents, until it became the prevailing religion of the Empire.

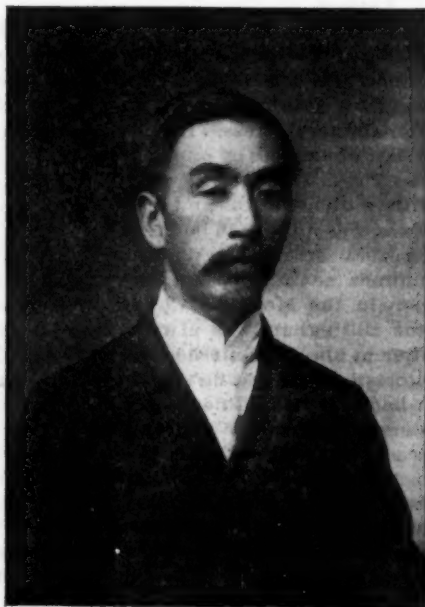
About the middle of the sixteenth century the Roman Catholics landed, and, diligently pressing the claims of their faith, soon won many converts. Unlike most reforms, the new movement included many of the upper class and even spread to the rulers of large districts. Soon a million professors swelled the ranks, and the Roman faith had a fair chance of becoming the religion of the people.

At an unexpected moment the leaders of the three sects who were pushing the work fell into dissension, each becoming jealous of the success of the other. Added to this was the fact that they had become crafty and powerful, their influence permeating political affairs, and arousing the suspicion of the Japanese, who concluded they had conspired to seize their country. The result is written in an awful record of human blood. The priests were all expelled from the country; the Christians were called upon to trample on the cross in public places, and renounce their faith or fall martyrs to it. Many chose the latter and gladly yielded up their lives.

This led to the closing of the country. All great ships were destroyed, and every one was forbidden to leave Japan. Notices were put upon the "edict boards" prohibiting the teaching of Christianity. The literal translation of the edict indicates the spirit of that time; a remarkable feature being that it remained unchanged for two hundred and fifty years. The boards were seen as late as 1872, and were only officially ordered removed in 1878. The edict read: "So long as the sun shall continue to warm the earth, let no Chris-

tian be so bold as to come to Japan, and let all know that if the King of Spain himself, or the Christian's god, or the great God of all, if He dare violate this command, he shall pay for it with his head."

It is impossible to look out over the progress of today in this country, and realize that, until within a few years, this



REV. MR. UKAI

Pastor of Ginza Methodist Episcopal Church, and Leader of the Forward Movement.

sign stood an evidence of what the sealing of a nation means.

When Christianity again gained a foothold it was to make rapid strides, schools were established, churches built, progressive movements set on foot, and Christian activity became one of the features of the

effort is always honored by mighty results seen or unseen.

As the grandest of all centuries was drawing to a close, and sinking beneath the burden of what it had wrought, the workers decided to join in the worldwide movement to make the first year of the new century one of special effort along the lines of a religious revival. A committee was appointed to plan the work, but for three months there were no encouraging signs. Finally it was thought well to select one section of the city and centralize effort there. This proved a very wise move. The plan of work was a novel one for these parts. After the Ginza Methodist Episcopal Church had been chosen as headquarters of the movement, frequent conferences were held as to the introduction of new methods. It was first decided that the lecture and essay style of sermon, so common among the Japanese preachers, should be abandoned, and the pure, simple Gospel of the Nazarene be made the theme of each discourse.

Union prayer-meetings were held daily at 8 o'clock in the afternoon, and evangelistic services at night. At the first prayer-meeting seventy-five were present. It seemed a pitifully small number. In the great city of more than a million, where earnest souls desired to launch the greatest movement in the history of mission work in Japan, no wonder their hearts failed them and they fell back upon God as never before. The helplessness of the situation seemed borne in upon them, and in that little gathering, through the outpouring of the Spirit, they were enabled to "lay hold of God" with a faith which cannot be refused. The meetings increased in power and numbers until the



GINZA CHURCH, TOKYO, JAPAN

The largest Methodist Episcopal Church in Japan, where the great meetings were held.

time. Suddenly reaction set in, and every branch of work languished by reason of often expressed opposition. It was only by steadily moving on, regardless of conditions, and by faith and prayer, that heart did not fail the undaunted, consecrated workers. No one, unfamiliar with the situation, could have any idea of the heavy burdens borne those days by the missionaries. But God is God, and honest

attendance reached the great number of eight hundred—the largest prayer-meetings ever held in Japan. Beyond doubt this was the source of the success of the movement.

The night meetings were held in three churches in that ward. Crowds attended; frequently standing room was eagerly sought in vain, and the spirit of inquiry was abroad. Nightly, scores of seekers

after truth made the fact known by signing the cards prepared for that purpose, and remaining oftentimes until midnight for instruction in the "new doctrine."

Bands of children marched through the streets singing Gospel hymns; numbers of men formed processions in different parts of the city, preaching in the streets;



A POSTER OF THE MEETINGS

These posters are used to attract attention. The text on the cross is, "Come unto Me," etc. The church in the background is the Methodist Episcopal Church of Yokohama. It is a Japanese idea. The poster is in bright colors.

then, moving with banner and song toward the preaching places, gathered the crowds as they went, and leading them to the churches, many entered, others hearing through the open windows.

A special prayer-meeting was held to pray for backsliders, of whom there are many, and also to devise some means of reaching them. Forty-five attended, and after prayer each wrote a post-card to some faithless member, calling attention to the meetings and inviting him to be present. As a result a number returned, one giving a thank-offering for renewed spiritual life. Another meeting was held for Christians whose families were heathen. Some one member was selected as a subject of prayer, and after two hours of prayer each started home to do personal work with the one for whom he had prayed. Personal work was one of the striking features of the movement.

After three weeks of heavy work and nightly meetings in three churches, it was learned that there were about six thousand inquirers and converts. It is impossible to say what per cent of this number are converts, but the fact that they have progressed to a stage of inquiry is a significant "sign of the times."

During the summer months every effort was made to reach the seekers, and special messengers were sent north and south, east and west, to tell the joyful news and help plan for further work in the fall. The time is at hand; in every section of the country meetings are being held, and there are no doubt thousands of seekers.

This tells only briefly the story of the greatest religious awakening that has ever come to the country since the Roman Catholics had their day "Day of Pente-

cost" nearly three hundred years ago. All of this is more wonderful than any one who is not familiar with present conditions can imagine. It undoubtedly means much for the future of the work here, but let no one suppose that Japan is Christian in any religious sense; it is not so. Forty thousand professors among forty millions of people is so small a number as to have made no impression whatever upon the empire. If there had been six millions of inquirers instead of six thousand, there would still be the great uncounted hordes who have never heard, much less believed.

At the present time there is a deep, earnest searching on the part of many inquirers, most of whom are young men. This is a blessing, for the young men of Japan may be said to be without a religion. The old superstitions do not appeal to them, and if their thought could be arrested in the midst of their studies, doubtless many would be led to the truth.

Rev. Mr. Ukai, pastor of the Ginza Methodist Episcopal Church, has been one of the leaders in the great movement. The church is the largest in Tokyo, and is the centre for all progressive movements along the line of Christian activity. The work has been planned and carried on almost entirely by native Christians, who have formed committees, made plans, and indeed have done the work. The missionaries have given their quiet support and much of their means, upon which there is constant demand.

Osaka, Japan, Nov. 6.

BRITISH GOTHENBURG EXPERIMENTS

REV. ALFRED NOON, PH. D.

CAREFUL students of the temperance problem are coming to the conclusion that the destruction of the saloon is not the only requisite to a lasting success. There is a call for the builder as well as for the iconoclast. Until people are all total abstainers, the presence of an appetite or propensity for intoxicants is a factor which must enter the problem.

A few years ago an attempt was made to provide for an experiment in certain Massachusetts towns and cities along the line of the Gothenburg, or, more exactly, the Norwegian, system of conducting the liquor traffic. After a brief discussion and a rather hasty scrutiny of a plan set forth in a proposed law, action favorable thereto was taken by a branch of the legislature. This action was reversed emphatically the following year, more because of unsatisfactory features of the law proposed than from a marked antipathy to the idea. The subject has, however, been kept before the public elsewhere, and has resulted, at least in a degree, in the attempts in South Carolina, and, most recently, in European Russia, where the element of private profit has been largely eliminated from the local liquor problem.

In Great Britain the agitation of the Gothenburg idea has not ceased, and is still widely considered. The strong and voluminous work entitled, "The Temperance Problem and Social Reform," by

the Messrs. Rowntree and Sherwell, has passed through a number of editions, and been studied by many. It will be remembered that the basal idea of the work is that prohibition of the liquor traffic has not been successful in densely populated areas, and perhaps cannot be. Hence there arises the necessity of so controlling the traffic in such hopeless places that a minimum amount of harm may come to the populace. A prominent element in the problem is the substitution in such places of rooms for popular resort which may be entirely free from temptation to drink, and pay for the maintenance of such places with the profits which come from the restricted sale of liquor.

After a few years of this agitation, the same authors, Rowntree and Sherwell, have sent out a brochure bearing the title at the head of this article. Mr. Rowntree is an English capitalist, of mature years, who is glad to devote a portion of his fortune to investigations bearing upon the liquor problem. Mr. Arthur Sherwell is a trained scholar, educated in part in the Methodist schools of England, who has spent years in the study of social questions, and certainly has rendered good account of his service in well and carefully written documents, which have aroused unusual interest.

The little book just issued describes, with valuable comment, the progress of experiments in British villages along Gothenburg lines. The volume is illustrated with some views of the premises where the new system has been put into operation.

The first impression from the volume may be one of disappointment at the size of the communities where the new system has been introduced. All seem to be very small villages. With four exceptions none of the places have over 600 inhabitants, and in the larger towns the new system operates only one house in a considerable number, one of them with twenty-six other places under the old form of license. The conditions in these villages are so unlike those existing in New England that it is difficult to estimate the value of the experiments. A rector owns or controls a village and sets up a Gothenburg house instead of the ordinary inn; a roadhouse in a scattered community supplies a few travelers, mainly cyclists; an inn situated in a rural community is in competition with another under the usual system, only half a mile distant; a farming hamlet of a few score inhabitants caters to the demand for drink among a population with bad habits—such are among the communities described. One of the larger places is a temporary settlement in Wales, where Birmingham is constructing some waterworks. In Massachusetts, in similar places, it seems wiser to keep the liquor saloon away, but in the Elan Valley a "canteen" with intoxicants appears to be a necessity.

So far as it is possible to discover, under these conditions, which would be exceptional here, there are relative advantages in the new régime. Sometimes the hours of sale are more restricted; the quality of the liquor is at times less noxious; the order of the Gothenburg house is perhaps better. The most valuable feature, possibly, is that whereby the vendors are paid

a salary for selling liquor, but take all the profits on the sales of non-intoxicants and food, and perhaps of rooms and stables. The absence of all liquor advertisements must be a novelty to one accustomed to see such notices displayed, as is often the case here.

The chief item of interest to many is the disposition of profits. Mr. Sherwell sharply criticises nearly all the places on this point. A few pounds are paid for the village electric lights, a few for a singing class, a few to a football club, a few to a reading-room, some for pensions to old servants, some for compensation to injured workmen, etc., etc., all of which are condemned by the author, who strenuously holds that not a shilling should be used for any purpose which would reduce taxation.

Mr. Sherwell as strongly urges the desirability of a complete monopoly of the liquor business of a region, if the experiment is to have a fair chance. A plan with restrictions of various kinds will suffer when in competition with others entirely unrestricted. He also vigorously protests against introducing features at the liquor-stores which would attract children, thousands of whom have been enrolled in temperance organizations.

It will be a long time before we in New England will care to experiment on the lines of these British villages. But the idea is in the atmosphere, and we must meet the questions such efforts suggest. Would it be possible to utilize the idea for some city which persists in maintaining the saloons, and use all profits on the sale of liquor for court, prison, and pauper expenses?

Boston, Mass.

THE PRESENT CHRIST

REV. WASHINGTON GLADDEN, D. D.

WHEN we try to define the term Spirit we find ourselves with a large task upon our hands. It is difficult — more and more difficult — to separate the forces of the spirit from those which we call material forces, and make a clear distinction between them. It begins to look as if something very like spirit were found in what we have always regarded as the physical realm; as if we might almost assent to one writer when he says: "That which plays through all forms of matter, and constitutes matter is spirit — spirit is reality, and matter is its forms. The world of matter is only the manifestation of spirit. It is the vast parable or picture-book, through which spirit reveals itself and writes its messages."

And it is even easier to believe that all beauty is the immediate expression of the spirit. The attempt to explain beauty on materialistic principles is, as Mr. Balfour has so lucidly shown, absurd. There are no merely physical forces, or causes, to which it can be referred. "Who can be a materialist," asks Mr. Dole, "when he reads his Homer, or Shakespeare, or Bacon? Who is a materialist in Westminster Abbey? Who can hear Beethoven's Fifth Symphony or Bach's Passion music, and not be assured that the glorious melody flows out of the realm of spirit? God, the elemental life, utters Himself through every glorious work of human genius. Fitly have men called such work inspiration, that is, the breathing of the spirit."

But spirit finds its supreme revelation in the perfection of human character, for spirit in its highest manifestation is love or goodness. And what is this but the repro-

duction in the lives of men of the life of Jesus the Christ? Gather up all the qualities that we recognize as spiritual, and note how perfectly every one of them is exemplified in the character of Jesus the Christ. What are these but fair blossoms from living germs disseminated from His life, and springing up and bearing fruit in other human lives?

What He did was to bring together the scattered, fragmentary, and often vague

world today, how much more really, and persuasively, and mightily, and triumphantly is He here, than when the patient form paced the streets of Bethlehem or trod the slopes of Olivet. A few then felt His life-giving touch, a few thousands listened to the searching voice, but how narrow was the range of His influence, how feeble the outgoing of His power!

True it is that there are yet vast regions of human life unsubdued by His power;



THE FLIGHT INTO EGYPT
From the painting by A. Liezen-Mayer.

revelations of the life of the spirit, and unite them in a single, unique, divine-human personality. The life of the spirit was focussed, as it were, in Him; He domesticated it, so to speak; He humanized it, set it before the world in a concrete, visible humanity and then liberated it and sent it forth to do its work in other human lives—to purify, to uplift, to ennoble, to heal, to invigorate, to unify, to complete our human nature. It is no more a ghostly influence, appearing in dreams or in visions of the cloister; it beats with the pulses of human hearts, it breathes in the breath of human life. It is the human Christ, come in the Spirit, to abide with us forever.

He is here! The essential Christ, the spiritual Christ, the loving, reigning, conquering Christ, is here in the world today. Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). The Word is nigh thee—the Word that was with God and was God—how much nearer than in any other moment of history! How much more of Him is in the

true it is that still we are singing, and for a long time yet we shall be singing:

"The Son of God goes forth to war,
A kingly crown to gain,"

for mighty hosts of selfishness and lust and malice still rise up to resist His gentle sway. In the lands where He is best known and most honored there are still multitudes who cannot receive Him because they behold Him not, neither know Him. Even the best of those who bear His name give Him but a faltering allegiance.

And yet what wonders He hath wrought, and is working, every day! How mightily His power expands, His empire widens, His presence permeates all life, and transforms, by the renewing of men's minds, by the purification of their ideals, by the lifting up of their aims, the whole of our civilization!

It is the love that Christ the Spirit is shedding abroad in human hearts that is back of all our modern philanthropy. Is it science that is working these wonders of mercy? Science is but the tool of the Christ-heart, the Christ-intelligence.

Wherever exists the feeling of social

responsibility, the obligation of social service, the recognition that we are members one of another, and must be helpers one of another, there is a sign of the Presence of the Christ-spirit working in men to build His kingdom. Whenever a fine sense of honor makes men spurn advantages that they might selfishly win; whenever a true chivalry makes them thoughtful of the weak and poor, and a genuine courage makes them ready to fight against civic greed and corruption, and a noble courtesy prompts them to think of the comfort and welfare of others more than of their own—there we are aware of the overshadowing Presence of Him who was the world's most perfect Gentleman.

When the late President of the United States, smitten to death by the stroke of malice, in the moment of his agony thinks first of the trouble and the suffering of others, then stretches forth his hand to shield his assassin from violence—who is it that is speaking through his lips? The notable thing is not so much that one said these things, for are there not many who would have said nothing else, but rather that millions respond to them as the fit and beautiful utterance of the best life in the moment of its testing. Whence comes this response from the heart of the millions? Who has touched them to such recognition of the essential nobleness?

And we ought to realize that the present Christ is the larger Christ; that He is far more to us than the historical Christ of Galilee could possibly be. Jesus of Nazareth lived—He could only live—in the form and costume of that time; He could not show us the manner of the life we must live today; the spirit of it was all He could reveal to us, and the Spirit must make its own forms in all the generations. That was what He meant when He said: "It is expedient for you that I go away, that the Spirit of truth may come and abide."—*Christian World* (London).

Last Poem President McKinley Read

IN his last speech, delivered at Buffalo the day before he was shot, President McKinley quoted two lines of verse, the authorship of which was not disclosed. Certain newspapers—notably the *New York Times*—endeavored to ascertain it, but in vain. The forthcoming publication by the Century Co. of "Poems and Inscriptions," a new book by Richard Watson Gilder, consisting of recent poems and the inscriptions written for the Pan-American Exposition, will reveal the identity of the poet. The poem is entitled, "The City of Light," and it was thus referred to in President McKinley's speech: "These buildings," he said, "will disappear; this creation of art and beauty and industry will perish from sight; but their influence will remain to

'Make it live beyond its too short living
With praises and thanksgiving.'

The following is the full text of the poem:

THE CITY OF LIGHT

THE PAN-AMERICAN EXPOSITION

What shall we name it
As is our bounden duty,—
This new, swift-built fairy city of Beauty,—
What name that shall not shame it,
Shall make it live beyond its too short living
With praises and thanksgiving?

Its name—how shall we doubt it,
We who have seen, when the blue darkness
falls,
Leap into lines of light its domes, and spires
and walls,
Pylons, and colonnades, and towers,
All garlanded with starry flowers!
Its name—what heart that did not shout it
When, from afar, flamed sudden against the
night
The City of Light!

Amherst House, Buffalo, May, 1901.

THE CHRISTMAS ANGEL

In middle heaven a form behold;
Fair-aureoled
Her shapely brow with noon-bright gold:
Soli Deo Gloria!

Upon a little cloud she stands,
Within her hands
A tympanum with scarlet bands:
Soli Deo Gloria!

Thereon she playeth without fault,
While up the vault
Her voice makes silvery assault—
Soli Deo Gloria!

Till, blended with her soaring notes,
Adown there floats
An echo from a myriad throats—
Soli Deo Gloria!

An angel she of God's own choir,
Whose one desire
Is higher yet to chant, and higher—
Soli Deo Gloria!

And every year, upon the morn,
When Christ was born
Within the manger-bed forlorn—
Soli Deo Gloria!

'Tis hers to bid song's raptures run
From sun to sun
And list to earth's low antiphon—
Soli Deo Gloria!

Would that our praise might swell and rise
Along the skies,
And scale the gates of paradise—
Soli Deo Gloria!

Bearing, with more complete accord,
Unto the Lord,—
Forevermore our watch and ward,—
Soli Deo Gloria!

—CLINTON SCOLLARD, in *December Century*.

PITTSBURG LETTER

"IGNATIUS."

THE Minutes of our Annual Conference, which met in October, are out. We note a few items of interest which they reveal. While there was a decrease of 60 probationers, there was an increase of 1,614 full members, giving us a total of over 62,000 members. Our missionary collection showed an increase of \$4,772. During the last two years our churches have paid for building and improving church property \$231,000, and on old indebtedness \$268,000. Notwithstanding this enormous outlay, they are still under a burden of \$319,000 indebtedness. Within our Conference the Twentieth Century Movement has really not received much attention except in the form of debt-paying; and now after two years of persistent effort the total indebtedness on our church property shows a reduction of barely fourteen per cent. So our people are still paying annually to mortgage-holders the neat sum of \$18,000.

Our Conference session was not attended with any unusual interest. For the first time Bishop Walden presided. It was the universal testimony among the powers that be that it has been a long time since any Bishop was among us whose work gave such general satisfaction. He was patient, painstaking, and deliberate. There are only four sixth-year appointments—all in the best grade—J. J. Hill at Sewickley, H. L. Chapman at Greensburg, J. W. Miles at Wilkinsburg, and T. N. Eaton at McKeesport, First Church. T. F. Pershing, who served Uniontown five years with a record for fruitfulness that has seldom been surpassed, was placed in charge at Vandergrift. W. W. Youngson was moved to Crafton, and J. W. G. Fast to Irwin. W. F. Conner, after a quarter of a century's service, took a supernumerary relation, and is now in the life insurance business.

Our Preachers' Meeting recently reor-

ganized for the new year's work. Latshaw McGuire is at the helm. Meetings at present are devoted largely to a discussion of revivals and revival methods. Some of the brethren are already in the midst of gracious outpourings. Among them we note one at Beaver under the leadership of the pastor, Appleton Bush, and another at Charleroi, led by Pastor Wm. Medley. Dr. E. L. Eaton, prominent in our Preachers' Meeting, has been laid aside for several weeks with pneumonia, but, we are glad to say, is able to be on duty again.

Several of the young preachers entered into the matrimonial state immediately after Conference. Those of whose marriages we have been informed are: Wm. Tipper, of Waynesburg; Harry W. Household, of Armagh; Owen E. Hotle, of Jefferson; and Titus Lowe, of Braddock. Mr. Hotle married Miss Lydia D., daughter of Dr. R. T. Miller, of our Conference, and was immediately transferred to Oakland, California, by Bishop Hamilton.

Dr. W. L. Dixon, of the East Ohio Conference, has taken charge as business manager of the *Advocate*. He is the right man for the place, and already the fruits of his wise plans are apparent. As a result of increased interest among pastors the subscription list is rapidly going up, and the publishing committee has good ground for hoping to see the list reach the 30,000 mark inside of the next two months.

Our Conference Century Album is out. It is unique. It contains a first-class portrait of each preacher who was a member of the Conference for any portion of the year 1900. It makes a souvenir of rare interest. The preparation of it was a great task. The credit for its success is due in a very large degree to the patient efforts of the chairman of the committee, M. A. Rigg.

Dr. T. N. Boyle, presiding elder of Pittsburgh District, called his preachers together soon after Conference for a mutual discussion of matters of interest in the work of the city. While the discussions were informal they were both interesting and profitable. The Church Union and the Epworth League came in for the largest share of attention. On a subsequent Monday the Doctor invited his preachers to meet him for luncheon at the Seventh Avenue Hotel. At the appointed hour thirty-six of them were ushered into the banquetting hall, and, all seated about the same table, found themselves face front to a rare feast. The affair was indeed unique. J. J. Mellyar made a happy post-prandial speech, expressing the appreciation of the preachers for their host. This was subsequent to a motion of similar import introduced by Dr. Miles. The reply by Dr. Boyle was full of wit, wisdom and pathos.

One of the leading annual events in Pittsburgh is the celebration of Founder's Day and Carnegie Institute and Museum. It is a popular event with all classes. The Founder's Day oration this year was delivered by ex-President Cleveland. It was characteristic of the man—weighty, positive, conservative. The thousands who received invitations and were able to get into Carnegie Music Hall highly appreciated this rare privilege of hearing and seeing our honored ex-President. Four years ago the oration was delivered from the same platform by President McKinley, and one year ago by Minister Wu.

THE FAMILY

A CHRISTMAS CAROL

HELEN A. HAWLEY.

Was there bread in Bethlehem town,
When the Living Bread came down?
Ah! 'twas only for the bodies, not the souls,
Of hungry men;
But the life is more than meat,
Oh, draw near who will, and eat,
And prove the promise faithful, there shall
be no want again.

Bethlehem — the House of Bread —
From thy store the world is fed;
Now listen! "Peace and good-will," sang
the angels on that day,
For a Child was born in thee,
With this wondrous destiny,
To send the cruel hunger far from empty
hearts away.

Oh! how strong this Bread will make
Those who of its life partake;
Oh! why do you go starving, when the
feasting is so free?
Come and taste this food of love,
Served to us by Heaven above,
To be filled and never hunger, what a joy
for you and me!

Clifton Springs, N. J.

Thoughts for the Thoughtful

Christmastide

And Christmas-time thus comes,
Heaven-sent, to light the evening of the year
And scatter kindly radiance far and near
Upon our hearts and homes.

— C. Jelf-Sharp.

I have read somewhere that "the deepest
need of Christmas is Thanksgiving." In
this way the two happiest holidays of the
year, Christmas and Thanksgiving Day,
are bound closely together. — *Christian En-
deavor World.*

Still is the world full of questioning
wanderers who have heard that Christ is
come, and who would find Him, and if they
found Him, lay all their treasures at His
feet. The star that is to guide them to Him
is the love-light of human eyes. The truest
sign of His coming is the good-will they
find in the hearts of men. — *Anon.*

Ring, O bells, in your steeples!
Vanish, ye clouds, in the sky!
For the time of peace, good-will to men,
On earth is drawing nigh.
Sing, O worker, over your tasks!
Carol, O heart, that is glad and free!
For the Christmas joy and the Christmas bells
Are for thee, for thee, for thee!
Cheer, O life, that is sad and dark!
Heal, O soul, that is torn and sore!
For the Manger Babe and the Living God
Are loving and calling thee evermore.

— FAITH BRADFORD, in *Congregationalist*.

Christmas succeeds Christmas so rapidly
as the years go on! Santa Claus is to older
people like the dog running around the
stump — he almost catches himself. But
is there not in this a suggestion of immor-
tality — of the deathlessness of life? If
life got slower as it grew older, if the years
began to drag, we might argue that it was
running down and out; but that is not the
way. It moves faster, the years grow
shorter, the Christmases grow nearer to-
gether. What does this mean save that life
is not lessening, but increasing? That
time flies means that life must go on. So
this year, when the children wish that

Christmases came more quickly, when
they say that they would like to have one
every week, and you tell them that it won't
be long before they will come around fast
enough, remember that you are voicing one
of the many little things which confirm our
faith and enlarge our hope in an everlast-
ing life. — *S. S. Times.*

We are not wise men, as were they who
of old from the East followed the star and
presented rich offerings to the Saviour.
All we have to give Him, some of us may
think, is frankincense, the sweet-bitter
tribute of repentant faith. But He will
gladly receive whatever comes from sin-
cere hearts, and will plant the flower of
peace in our troubled lives, will put songs
on our lips, will give contentment and
courage and glad exhilaration. — *James
Taylor Dickinson, D. D.*

The coming of Christ brought joy to the
world. "I bring you good tidings of great
joy" was the angels' message to the shep-
herds. The world was full of sorrow be-
fore, and there was no comforter. Jesus
went about among the people dispensing
joy. Every one who met Him went on his
way a little happier. He said to each per-
son He saw, "God is your father," and
that gave joy. He declared forgiveness of
sins, and that set hearts rejoicing. He
spoke of the resurrection and immortal
life, and that dried mourners' tears. A
legend says that, as Jesus walked away
from the grave on the morning of the res-
urrection, sweet flowers grew in the path
behind Him. It is true, at least, that,
wherever He has gone, all these years, He
has left gladness in His path. Christianity
is a religion of joy. It does not remove all
sorrow, but it takes the bitterness out of
tears, and puts into the heart the new song
which sings on in the darkest night. We
do not well or fitly confess our Lord unless
we have learned to be rejoicing Christians.
— *J. R. Miller, D. D.*

MAKE IT A GLAD DAY

HELENA H. THOMAS.

CHRISTMAS means Christ, and be-
cause of the story it has to tell, this
should be a glad day.

"But," says a bereft mother, perchance,
"how can it be a glad day when it opens
sorrow's wound afresh by reminding us
how just one little year ago our darling
made merry with us? How eagerly her
little fingers opened each package, as in
the grey of the morning she found her
stocking 'so full it spilled all over;' and
how the happy child shouted for joy when,
last of all, she found the wee ring she had
hinted for, and put it on the finger where
it remains buried from sight."

Ah! dear stricken one, I had in mind
the vacant chairs all over the land when I
penned the opening clause; but because I
know from experience what the memories
of happier days cause you to suffer, be-
cause I know how heart-breaking is the
sight of the vacant chair, I venture thus
to write. For, in spite of all, Christ still
lives.

True, we have no good reason for saying
that He was born on the day we celebrate
as the anniversary of His birth, nor have
we any reason for denying it, but we do
know that God sent His Son in the "full-
ness of time," and that the Christ Child's
coming into the world brought peace.
Hence, whatever the conditions, whatever
the sorrow, we should be glad, because of

the joy that was born into the world with
the angels' message: "For unto you is
born a Saviour."

Yes, it may be a glad Christmas, if
not a merry one, if we turn away from the
vacant chair, and, like the three wise men
of the East, fix our eyes on the Star; and,
like them, lend a listening ear to the glo-
rious message: "Good tidings of great
joy."

"Oh, weary one! at Christmas-time
Cast off thy care, come list the chime
Which rings the story far and near
Of One who came the world to cheer;
Sad soul! take in the truth sublime
At Christmas-time."

Grand Rapids, Mich.

MARY'S SONG

I am thy mother, I! Thou art my son!
Out of the years God's will be done;
By the kisses I leave where thy baby-lips
part,
By thy eyes in the strenuous eyes of my
heart,
Thou art mine, all mine!

Down the whispering meadows the starry
winds creep,
Safe on the hillside young lambkins sleep;
Only the little brown shadows are near,
Lapped in my bosom naught is to fear.
Sleep, my white Lamb, sleep!

Dear, little Christ-baby, hid in my breast,
The good oxen warden thy straw-pillowed
nest;
I am thy mother, I! Thou art my son!
Out of the years God's will be done!
Sleep and dream, little Christ!

— LOUISE DUNHAM GOLDSBERRY, in *West-
ern Christian Advocate*.

A CHRISTMAS SUBSTITUTE

MRS. O. W. SCOTT.

"YOU'RE to go to Mrs. Matthews
for your pay," said the nurse,
opening the basement door. "Maggie's
out for the afternoon, and I must step
around to the doctor's office a minute, so
if you —"

"Yes, I'll stay till you come back," re-
plied Mrs. True, and the door closed. The
washing was flapping on the lines and
stiffening in the cold December air, and
Mrs. True hastily blacked the stove and
put things in place. Then she slipped a
well-worn black skirt over her calico one,
wrapped a shawl around her shoulders,
planned on a hat of nondescript appear-
ance, and ascended the stairs.

Mrs. True had spent Monday forenoons
in Mrs. Matthews' basement for two years,
making her value felt there as everywhere
by her honest Christian life and her cheer-
ful acceptance of the burdens which fell
upon her as the widowed mother of three
growing children. She was a member of
the same church as her employer, and
much better known. The wealthy widow
was practically a stranger, and people
called her proud and cold; but the poor
one was always in her seat on Sunday
with her children, and in prayer-meeting
her testimonies and prayers were such as
helped pastor and people.

I might pause right here to say that
any one who will study the phases of
poverty as developed inside and outside
of church life, will find several new argu-
ments to use in discussing social problems.
But Mrs. True did not "discuss." She
liked Mrs. Matthews even while admit-
ting that she had "a kind of aloofness
about her," and was heartily glad to be

sent to her room, where for a few minutes she could enjoy a warmth and luxury not to be found in her own home.

"Come right in, Mrs. True," was the response to her tap upon the door.

"How nice and comfortable you look today!" she said, her eyes brightening as they fell upon the invalid in her lace-trimmed wrapper, surrounded by dainty cushions.

"Looks are very deceitful," responded Mrs. Matthews. "If I could only get rid of this wretched rheumatism, life wouldn't be such a burden. As it is,

of good!" And she carefully tied the bills into a corner of her handkerchief, feeling like a rich woman for the first time in her life.

After the nurse returned and Mrs. True went away, questionings naturally arose in the invalid's mind as to the wisdom of her charity, but she finally concluded late at night that: "One is always doing foolish things on Christmas, and when one hasn't children or relatives near, one must reach out to strangers, especially when one has been shut in three months with rheumatism and had time to think

time. So I walked in like a guardian angel, and says I, 'Gran'ma, a rich lady has sent you half a ton of coal for a Christmas present.' She wouldn't believe it till she saw it in her barrels. Then she just cried for joy and kept saying, 'Gold and frankincense and myrrh! Gold and frankincense and myrrh!' as if that's what coal meant to her."

"The dear old lady! It wouldn't cost much to keep her warm this winter," said Mrs. Matthews, thoughtfully.

"Well, in the same house lives a motorman who got sick last summer, and hasn't done a stroke of work since. His wife has a new baby, and I found she hadn't clothes enough for it. So I bought some little cheap dresses and a blanket, and I wish you could have seen her face when I went in with 'em. Says I, 'A rich lady sends a Christmas present to your baby,' and she says: 'Tell her I bless her, and I guess it was because she thought of another poor mother's Baby that was laid in a manger.'"

Mrs. Matthews' voice was husky as she said: "Such a little thing to be blessed for! I won't forget that baby."

"Then of course I had to help the Skellingses," continued Mrs. True. "They belong to our neighborhood, and there's so many children that when anybody has an outgrown garment they say, 'Give it to the Skellingses; it'll be sure to fit one of 'em.' I asked Mis' Skellings what would be acceptable for Christmas, and she said, 'Apples enough to go 'round, and something new to amuse Larry.' Larry is the lame one. So this morning I sent in half a bushel of the reddest-cheeked apples I could find, and what my boy calls 'a boss game' for Larry. I bought a cushion, too, for his poor little back."

"But I suppose they really need other things?"

"Yes'm, they do, but 'twould take quite a fortune to fit out the Skellingses. Then there was Jack Wilmot just out of jail!"

"Just out of jail!" echoed Mrs. Matthews.

"Yes, but he's not a bad boy. His father used to be in our church, but he's been misfortunate and gone back. He and Jack call themselves socialists, and the boy was found with a rather rough crowd and had to take the consequences. Now he's cast down and discouraged; his clothes are shabby and he can't get work. But I felt as though you'd want to help him, so I had a talk with him, and he give me his word to do right, and six dollars of your money bought him some new clothes. He's bound to make a smart man, and, I believe, a good one. I hope you'll pray for Jack."

"Then there was that Scotch family to hearten up. Proud and independent they are, and I had to be exceeding careful; but being poor myself, I got their story. They took a little help and thanked God for it. It's a happy Christmas they're having today."

"The next on my list is a turkey. That went to a poor old man and his wife whose married daughters have had a quarrel, and they were all at sixes and sevens. The turkey is a peace-offering. I won't stop to tell how I persuaded them to come together for their Christmas din-



SHADOW OF THE CROSS
From the painting by P. R. Morris.

I'm fast losing my interest in it. But here"—and she drew some bills from her purse, then said: "No, that's for Christmas presents—here is yours."

Mrs. True held out her hand—red and spongy—and took her dollar with a hearty "Thank you." Then, glancing at the other bills, she said: "I'd feel too rich if I had that much to make folks happy with. My! how many pounds and yards of Christmas that would buy for poor people I know."

"There are only twenty-five dollars here—just enough to buy a few trifles for half a dozen nephews and nieces; but what to buy, is the question. If I could only get to the stores!"

She paused, hearing the sigh which Mrs. True could not repress, and yielded to a sudden impulse. "I believe you could spend this money a great deal better than I can, and I've a mind to make you my agent. No matter about the nephews and nieces this year—they all have enough. You take the money, and see how many you can make happy with it. Then on Christmas day you shall come and tell me all about it."

Mrs. True's eyes filled with tears as she took the bills. "Do you really mean it?" she asked. Then with the quaint philosophy which served to conceal deeper feeling, she added: "There's some advantage in being a widow woman, for you can do as you like with your own. I've thought time and again that the poor woman who put her two mites into the treasury wouldn't have dared to if she hadn't been a widow. If she'd had a husband, I'm sure he would have asked her where that money was. But I'll be careful of this, Mrs. Matthews; I'll study over it and pray—oh, it ought to do lots

how little she has ever done to help the world."

Meanwhile her washerwoman was lying awake absurdly happy as she planned how twenty-five dollars could be wisely spent for Christmas gifts.

It was well along in the afternoon on Christmas day, and the invalid had become childishly impatient when Mrs. True arrived. She had laid aside her wraps in the hall and appeared in her Sunday gown of black, her face glowing with health and happiness and her laugh good to hear as she wished the "Lady Bountiful" a Merry Christmas. She had thrown off labor's disguise, and neither looked nor felt like a washerwoman. Both women were vaguely conscious of the uplift which Christmas brings year by year to all who are able to raise their eyes to the heavens and hear again the blessed message of peace and good-will.

"Sit here close beside me," said Mrs. Matthews, and Mrs. True did so, drawing forth her paper with a business-like air.

"I've set 'em all down," she began, "and I'll go right through the list, and you can ask questions as you like. I've had such a good time! Well, you know I live amongst poor folks, but there's a great difference between 'em. Some are shiftless poor, some are wicked poor, and some are providential poor. I felt as if you wanted to help the last class, for of course you couldn't help 'em all."

"The first one I went to was old Mis' Jennison. She always wears starched gingham dresses very nicely ironed, and polishes her stove every morning, and her neighbors thinks she's quite comfortable; but I happened to know that she hadn't coal enough to keep a fire going half the

ner; but they've eaten it and found the 'wishbone' by this time, and there's 'peace on earth' once more for Old Man Wilkins and his wife."

"But you didn't forget a few flowers and Christmas greens for some poor 'shut-in,' I hope?" suggested Mrs. Matthews, with a glance toward her vases filled with roses.

"No; there's the Barrett sisters out to the poor farm. I carried two evergreen wreaths and some carnations out there, and told 'em one of the ladies in our church sent 'em with best wishes for Christmas, and they actually cried for joy. And then there was the little tree at my house. So many children needed shoes and dolls and candy! So I bought six pairs of shoes, five dolls, and candy to put in little lace bags, and last night some of the children that wouldn't have a Christmas anywhere else come in, and they had a good time. I told 'em how the dear Lord put it in your heart to give the money" —

"Oh, *don't!*" cried Mrs. Matthews. "I'm not good at all. I've been a selfish, proud, unfeeling woman. This is the first time in all my life that I've made a Christmas for people who really needed one."

"But I'm sure it won't be the last, now that you see how much can be done with money," replied Mrs. True, adding, with a little embarrassment: "I haven't told you where the last dollar went."

"Is it possible? I think it must have been spent for shoes."

"No — I bought something for our minister."

"What! for Dr. Anderson?"

"Yes; I bought him a real handsome Testament, with good, clear print."

Mrs. Matthews laughed more heartily than for many a day.

"But he liked it," Mrs. True assured her. "He said it was just what he wanted to carry to prayer-meeting in his pocket. He wanted me to tell who gave it, but I wouldn't, and then he liked it still better. You see ministers get presents that haven't any — what was it he said? — *personality*, that's the word. He said they sometimes took money out of the treasury to buy a present because they thought they must. And if there wasn't any money there — why, then there wasn't any present. He said Christmas was a time for love gifts — presents that mean something, you know. Oh, he talked real good, and I know he liked the Testament."

"Well, here's the list with all the names and prices. Everybody was kind when they knew I was trading for a sick lady and for poor people. They gave me good bargains."

Mrs. Matthews looked at the long list with wondering eyes. "I never knew so many things could be bought with twenty-five dollars. It must be a Christmas miracle. But, Mrs. True, agents always get a commission, and this is for your own self and the children."

She pressed a bill into the hand that had held the paper, but there was a decided protest.

"No! no! I've been so happy doing it. Please don't take my share of the blessing away."

With a quick motion Mrs. True lifted the soft white hand which had sought her

own, and kissed it. Then she said "good-bye," and as quickly left the room.

Mrs. Matthews leaned back among her cushions with a smile which transfigured her face. This was Christmas indeed! For the first time she was sharing the happy secret of Bethlehem's star and the angels' song. Old Mis' Jennison, the motorman's baby, Jack, and all the Skillingses — how interesting they were! She looked out to the mountains above which sunset fires burned low, and said to herself: "Giving to those that need — that's the real Christmas, that's the lesson He came to teach."

Bridgewater, Mass.

ON CHRISTMAS DAY

Boughs of evergreen and flashing holly,
Chime of Christmas bells upon the air,
Flying feet and little children's voices
Making joyful music everywhere.

Laughing mothers draw their children
closer,

But my heart is leaning out to you,
Smileless ones, who hark to childish music
Only in your wistful fancy, who

Sit today with eyes too blurred for seeing
How the scarlet holly clusters glow,
With your souls too yearningly outreaching
ing

For the ones who just a year ago

Made your world seem golden with their
laughter.

Everything is changed now — gray and
dim;

Just last year you told the Christ Child's
story,

Now they spend their Christmas Day
with Him.

And because His love is very tender,

And the little ones are far away

From the mothers wont to make so blissful
All the flying hours of Christmas Day,

I have fancied that He draws them closely
To His side, some gift, a sweet surprise,
Softly slipping in their childish fingers
While He smiles into their shining eyes.

— BERTHA GERNEAUX DAVIS, in *Congregationalist*.

BOYS AND GIRLS

THE LITTLE STRANGER

A Christmas Story

FRANCES J. DELANO.

MISS LAVINIA and Miss Emily were two elderly ladies who lived in a large, old-fashioned house just across the street from Lydia Ellen. They had lived there ever since they were little girls, which was a very long time ago. It was quite a different looking place from the shabby little houses all around it. Moreover, it was on the south side of the street, and the sun shone in the sitting-room, and there was a singing bird in a cage in one window and some blossoming geraniums in the other. Lydia Ellen, who had lately moved into the little house on the north side of the street, thought it a wonderful place, and she always came home from school on the south side, that she might get a nearer view of the flowers and the bird and the two white-haired ladies who were often sitting by the windows.

Lydia Ellen felt a great liking for them long before they knew Lydia Ellen well enough to distinguish her from the rest of the children on the street. It was a great delight to her when the white-haired ladies commenced to smile and bow to her; and then, later, when they stepped out of the door and talked with her, Lydia Ellen felt like dancing, she was so pleased. She found an opportunity to do some errands for them a little later, and she was very happy then, for she was naturally accommodating.

The other children on the street seemed to like Miss Lavinia and Miss Emily, too. They had a great deal to say about them, and some of them bragged not a little about their mothers being friends of the two ladies. One little girl had been there to call once, and another had carried some home-made candy there to sell and had been invited into that very sitting-room where the flowers and the bird were. Lydia Ellen was not an envious little girl, but she did wish that she could step into that wonderful sitting-room just once to hear the bird sing and feel the warmth and sit beside those two beautiful ladies. But at any rate there were a great many errands she could do, and she did them gladly, never once thinking that there was any reason why she should be invited into the white-haired ladies' house.

But one day — just four days before Christmas — Lydia was starting down town on an errand for her mother. It was a bitter cold day, and her little coat was very thin that winter, so in order to keep warm she had to run. She had not taken more than a half-dozen steps when she heard a knocking on the window across the street. It was Miss Lavinia, and she was beckoning to Lydia. She could hardly believe her own eyes, but she hurried across the street and up the steps. The door was opened before she reached the top step, and in another minute she was in that beautiful warm sitting-room.

"My dear," said Miss Lavinia, "would you mind if we took your measure? We have a little friend just your size, and we want to get this beaver cloth coat here made over for her, and we thought you'd just as soon be measured for it, you've always been so accommodating."

Lydia Ellen stood up at once, and while Miss Lavinia took her measure she kept wondering about the little stranger. To think of being a really and truly friend of Miss Lavinia and Miss Emily! What a happy little girl she must be! At last she ventured to ask some questions about her.

"Is she a pretty little girl, Miss Lavinia?" she asked.

"Handsome is as handsome does, you know," said Miss Lavinia, gazing pleasantly into Lydia Ellen's small face.

"She is a very well-behaved child," spoke up Miss Emily, "always ready and willing and very pleasant spoken."

Lydia felt more and more interested. "Does she go to school?" she asked, after quite a long pause.

"Yes, indeed," replied Miss Emily, "every day, rain or shine. We think she is a very faithful little girl."

"Now which do you think she would rather have," asked Miss Lavinia, "a

nice pretty hood or a hat with ribbon strings?"

Lydia felt sure she would rather have a hat because none of the children wore hoods. "There are lots of beautiful red hats down town," she exclaimed, eagerly. "I saw them yesterday. They've wide strings and lots of ribbon on them. I guess if you should get her one of those, she'd be happy."

"I wonder how much they are?" said Miss Lavinia.

"I don't know," said Lydia, "but I'd just as soon ask and come right back and tell you."

"Oh, no, thank you," replied Miss Lavinia. "Miss Emily will be going down town this afternoon, and she can step in and inquire. There, now, I'm all through, and we thank you very much."

Lydia Ellen put on her old coat and started for the door, then she turned back. "Are the things going to be for the little girl's Christmas?" she asked, eagerly.

"Yes," said Miss Emily, "we hope she can have them by Christmas."

Lydia Ellen stood on the threshold, her eyes traveling back and forth from one pleasant face to the other. She did want to see this fortunate little girl very much indeed. "Miss Emily," she burst out at length, "do you think I could see the little girl when she comes after the things?"

"Why, the dear child!" said Miss Emily. "Of course you may. Just come over on Christmas morning, and you shall see her."

For the next few days Lydia Ellen could hardly think of anything but the little stranger. She imagined that her hair was curly, and her eyes blue, and her skin like a wax doll. She must be beautiful, Lydia Ellen reasoned, for Miss Lavinia and Miss Emily to think so much of her, and she must be very bright, too, like Gracie Staples, whom the teacher liked so much at school. She sighed a little when she remembered how dull she herself was, and how plain to look at. But the Christmas vacation wasn't any time for sober thoughts, and Lydia Ellen wasn't much inclined to be sorrowful at any time, so she brightened up, and towards the end of the week she went across the street to see how the little girl's things were getting on. It was great fun to talk about her, and imagine how surprised she'd be when she saw the coat and hat. She became so interested in her at length that she decided she would like to make her a present.

"Would you mind, Miss Emily," asked Lydia Ellen, "if I brought her over a big red apple? I can get one down town for five cents, and I've just five cents left."

Miss Emily seemed pleased. So the night before Christmas Lydia Ellen brought it over.

"Is the coat all done?" she asked.

"Yes, all ready," said Miss Lavinia.

"And the hat, too?" Lydia could hardly keep still she was so pleased.

"Yes," said Miss Emily.

"And she'll be here in the morning?"

"Yes, indeed."

"And it'll be a s'prise?"

"Complete," exclaimed Miss Lavinia, glancing at Miss Emily.

Lydia was dancing up and down now.

"What time do you s'pose she'll get here?" she asked.

"Well, you come in about half-past eight, and she'll be here then."

Exactly at half-past eight on Christmas morning Lydia Ellen lifted the big, old-fashioned knocker on the door.

"Has she come?" she asked eagerly, when Miss Emily opened the door.

"She has just come," said Miss Emily, leading Lydia into the sitting-room.

As soon as the door was closed Miss La-



INFANT JESUS

From the painting by E. Munier.

vinia commenced to take off Lydia's things. Lydia was looking very intently at the door to catch the first glimpse of the little stranger, and so she did not notice what was being done to her.

All at once Miss Emily led her in front of a large mirror, and said: "Here is the little girl!"

"Where?" exclaimed Lydia Ellen, turning quickly and gazing at the closed door.

"If the child doesn't beat all for innocence!" said Miss Lavinia.

Then Miss Emily turned Lydia again towards the glass. "There she is," pointing to the little figure in the mirror. "There is our little friend."

Lydia Ellen stared at the child dressed in the soft warm coat and the beautiful red hat. Then she turned and gazed first at Miss Lavinia, then at Miss Emily. Her astonished eyes opened so wide that the two ladies started towards her both at the same time. Miss Emily got to her first and kissed her, and then Miss Lavinia had her chance.

At last Lydia Ellen fully realized that the little stranger, the beloved friend of Miss Lavinia and Miss Emily, was none other than her very own self, Lydia Ellen.

"I haven't curls or blue eyes," she exclaimed, staring at herself in the mirror.

"No," said Miss Emily, "but you're just the little girl we like for a friend."

And Lydia Ellen was so happy she never thought to wonder why.

Fairhaven, Mass.

— When President Roosevelt was a little boy in short trousers, he confessed to his mother that he was afraid to go into church because the zeal might jump out at him

from somewhere. His mother was puzzled, and asked, "What is the zeal?" "Why," exclaimed Theodore, "some big animal, I suppose, like a dragon or an alligator. The minister read from the Bible about it." Down came the concordance, and texts containing the word "zeal" were read aloud, until the child's voice grew excited as he exclaimed: "That's it. The last one you read." It was Psalm 69: 9: "For the zeal of thine house hath eaten me up."

A GIRL'S FAVORITE BOOKS

IN the November *St. Nicholas* is a letter from a girl of fourteen, giving a list of her favorite books. She writes:

My mother and I live in two rooms, so there is not much extra space. I have two shelves of the smaller bookcase for my books, and I have to put some in a back row. I always hate to put any books but school-books in a back row; I feel as if it hurt their feelings and made them so sorry they weren't nicer.

I have only about one hundred books of my own, and I arrange them according to size; they look so much prettier that way when they are in the parlor. If I could, I should arrange them by topics; I like that way best.

I hope you will publish some of the lists of books, for I want to see what other boys and girls like. I will add a list of some of mine:

Remember the Alamo,	The Gold-bug, Poe.
Amelia Barr.	The Pilot, Cooper.
Exiles of Siberia, Madame Cottin.	The Golden Dog, Kirby.
Black Beauty, Sewell.	The Black Gown, Ruth Hall.
Little Women, Alcott.	The Solitary Summer, by the author of "Elizabeth and Her German Garden."
Gulliver's Travels, Swift.	Four years of <i>St. Nicholas</i> , bound.
Laddie, by the author of "Miss Toosey's Mission."	The Chronicles of the Cid, edited by Richard Markham.
Black Rock, Ralph Connor.	The Age of Chivalry, Bulfinch.
Fishin' Jimmy, Annie Slosson.	Tales from Shakespeare, Lamb.
The Man Without a Country, Hale.	Robinson Crusoe, Daniel Defoe.
The Prince of the House of David, Ingraham.	An American Girl and Her Four Years at a Boys' College, Sola.
The Deerslayer, Cooper.	The Schonberg-Cotta Family.
Sharp Eyes, Gibson.	Boys of '76, Coffin.
Westward Ho! Kingsley.	Building of the Nation, Coffin.
Wild Animals I have Known, Thompson.	Heart of Oak Books, 4, 5 and 6.
Scottish Chiefs, Jane Porter.	Longfellow's Poems.
David Copperfield, Dickens.	Poems of Cabin and Field, Dunbar.
Last Days of Pompeii, Lytton.	
An Egyptian Princess, Ebers.	
Grimm's Fairy Tales.	

CHRISTMAS TWICE A YEAR

Some children think that Christmas Day
Should come two times a year;
But that is not at all the way
That it should be, I fear.

For in the summer Christmas trees
Are very, very small;
And all the games and toys one sees,
They are not ripe at all!

The dolls are very tiny ones;
The wagons will not go;
The balls are littler than buns —
It takes them months to grow!

The candy it is, O, so sour!
The guns they will not shoot;
There's need of many an autumn shower
To ripen Christmas fruit!

— *St. Nicholas.*

THE SUNDAY SCHOOL

Fourth Quarterly Review

SUNDAY, NOVEMBER 29, 1901

REV. W. O. HOLWAY, D. D., U. S. N.

I Preliminary

1. **GOLDEN TEXT:** *If God be for us, who can be against us?* — Rom. 8:31.

2. **THE LESSONS OF THE QUARTER** were taken from Genesis and Exodus — five from the former book, six from the latter — with a temperance selection from Isaiah. The period of time covered in the narrative lessons was about 288 years (B. C. 1729-1491).

3. **HOME READINGS:** *Monday* — Gen. 37:23-36. *Tuesday* — Gen. 45:1-15. *Wednesday* — Isa. 9:1-7. *Thursday* — Exod. 1:1-14. *Friday* — Exod. 2:1-10. *Saturday* — Exod. 3:7-18. *Sunday* — Exod. 14:19-31. *Monday* — Acts 1:1-14. *Tuesday* — Luke 24:44-53.

II Lesson Analysis

1. **JOSEPH SOLD INTO EGYPT** (Gen. 37:12-36).

We learned of Jacob's fondness for the son of Rachel and the "son of his old age;" and of the jealousy and hatred excited among his brothers by "the coat of many colors," and the two dreams which predicted his future pre-eminence and their subjection. They conspired together to put him out of the way, and the opportunity came when one day his father sent him from Hebron to inquire after their welfare at Shechem. He followed them to Dothan, and on his approach were about to kill him, when Reuben, who planned a private rescue, persuaded them instead to throw him into a pit. They stripped him, therefore, of his hated tunic, and, deaf to his cries, cast him into the pit. An Ishmaelite caravan chanced to pass that way shortly after, going to Egypt, and at Judah's suggestion Joseph was taken from the pit and sold as a slave for twenty shekels of silver. The "coat of many colors" was dipped in kid's blood and sent to Jacob, to give him the impression that Joseph had been killed by a wild beast. The trick succeeded, but the afflicted father refused all comfort. Joseph was taken to Egypt and sold to Potiphar, one of the captains of the royal guard.

2. **JOSEPH IN PRISON** (Gen. 39:20 to 40:15).

He had reached the position of trusted overseer or steward of Potiphar's house, but had been accused of an odious crime, which he firmly refused to commit, and had been consigned to the dungeon. "The Lord was with him," however, and the severities of his punishment were soon mitigated. The charge of the prison was committed to him. In this capacity two prisoners of rank were entrusted to his care — the royal cupbearer and the royal baker — who one night had extraordinary dreams which filled them with forebodings. Joseph interpreted the dreams and predicted to each his fate — predictions which were shortly after verified.

3. **JOSEPH EXALTED** (Gen. 41:38-49).

Pharaoh's dreams, which baffled the skill of the wise men, reminded the royal cupbearer of the service which the Hebrew had rendered him. Joseph was summoned, and interpreted the dreams, and was appointed the second ruler in the kingdom. His name was changed to Zaphnath-paaneah, and the daughter of the priest of On was given him in marriage. During the seven years of plenty Joseph gathered up the produce of the land in storehouses. Meantime his two sons, Manasseh and Ephraim, were born.

4. **JOSEPH AND HIS BRETHREN** (Gen. 45:1-15).

Joseph's brethren stood before the unknown, unsuspected Joseph while Judah with pathetic earnestness pleads for Benjamin, charged with the theft of the viceroy's cup, and offers himself to slavery in his stead. Joseph listens, as long as he can endure it, to the disclosure of the tender paternal feelings involved, and then, dismissing his suite, drops his disguise and makes himself known to his brethren, with an emotion which betrays itself even to those outside. His brethren, astonished, self-convicted and distrustful, are finally persuaded to "come near," Joseph assuring them that God, not they, sent him to Egypt to preserve life.

5. **DEATH OF JOSEPH** (Gen. 50:15-26).

After Jacob's death and burial Joseph's brethren, fearing his hatred and punishment, sought to effect a reconciliation. Their foolish fears and misconception of his true feelings moved Joseph to tears. He assured them of his forgiveness, reminded them how God had overruled their wickedness for good, and dismissed them with comforting promises. Fifty-four years later Joseph died, committing his bones as a legacy to the children of Israel, to be carried up to Canaan at the Exodus.

6. **ISRAEL OPPRESSED IN EGYPT** (Exod. 1:1-14).

The rapid increase of the Israelites from "seventy souls" to a vast nation; the rise of a king that "knew not Joseph;" his fear lest the Israelites might outnumber his own people, or in case of war join his enemies; his appreciation of their value if their increase could be checked and their labor brought under control; his appointment of taskmasters; the building of Pithom and Raamses; the unchecked increase of the Israelites and the consequent doubling of their burdens — were the principal points of the lesson.

7. **THE CHILDHOOD OF MOSES** (Exod. 2:1-10).

The lesson gave us the beginning of the story of Moses; his birth (of Levite parentage, Amram and Jochebed); the mother's plan to save him from Pharaoh's edict of infanticide; the device of the rush cradle on the banks of the Nile; Miriam and the mother watching; Pharaoh's daughter going down to the river bank to bathe; the discovery of the ark and the weeping babe, the princess' perception of the child's race and danger; her determination to adopt the child; Miriam's suggestion; the mother of Moses called and appointed nurse; the growth of the child; and his formal adoption by Pharaoh's daughter.

8. **THE WORLD'S TEMPERANCE LESSON** (Isa. 5:8-30).

A woe was pronounced on those who make a business of intoxication — rising early and continuing till night, forgetful of God. Because of this folly "hell hath enlarged itself" by reason of the multitude of its victims. Woes were also pronounced on those who had harnessed themselves to iniquity and were drawing behind them unconsciously their own punishment; upon those who had distorted their views of right and wrong, calling evil good and good evil; upon the self-conceited; and upon those who had achieved notoriety as strong drinkers, and who in their defiance of conscience justified the wicked and oppressed the righteous when secretly bribed to do so.

9. **THE CALL OF MOSES** (Exod. 3:1-12).

After eighty years of rigorous bondage "God remembered His covenant" with his people in Egypt. Moses, feeding his flock at the foot of Horeb, sees a gleam of fire in an acacia tree, burning but not consuming it. Going thither, a voice arrests him and bids him put off his sandals for the ground

was "holy." The speaker declares Himself "the God of thy father," come down to deliver his people; and appoints Moses His messenger to Pharaoh and the leader of the Israelites. Moses hesitates and tries to beg off, but is promised success in his leadership and is entrusted with "the credential of the Divine name" — "I am that I am."

10. **MOSES AND PHARAOH** (Exod. 11:1-10).

Moses' final interview with Pharaoh was interrupted to tell of a previous direction on the part of God that Moses should prepare for the Exodus by having the people solicit valuable farewell gifts from the Egyptians — "jewels of gold and of silver" — which they would gladly give. Returning to the interview, Pharaoh had dismissed Moses in anger, threatening him with death if he saw him again. Moses replied with the prediction of the tenth and most terrible of the plagues — the death of the firstborn in every Egyptian home, and the firstborn of all cattle, a simultaneous visitation, from which the Israelites would be exempt and which would evoke a universal lamentation throughout all the land, resulting not merely in permission for the Israelites to depart, but in their being thrust out. Pharaoh's obdurate heart refused to yield even at this awful prophecy.

11. **THE PASSOVER** (Exod. 12:1-17).

The "plagues" of Egypt had failed to humble Pharaoh. The final judgment now impended. So mighty would be the deliverance that the Israelites would thenceforth "date" from this month — the first of the sacred year. A chosen lamb, killed on the evening of the fourteenth day, its blood sprinkled on the lintels and doorposts, roasted whole and eaten with "unleavened bread and bitter herbs," eaten "in haste" with girded loins — such, in brief, were the directions for a festival which was to be kept annually until merged into the sacrament of the Supper. For the sprinkled blood was the sign for the destroying angel to *pass over* that house in his deadly mission.

12. **THE PASSAGE OF THE RED SEA** (Exod. 14:13-27).

The principal points were: The Israelites hemmed in by Pharaoh between mountain and sea; the east wind and the receding

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waters; the pillar of cloud passes to the rear; the Israelites, led on by Moses and Aaron, pass through the Sea on dry land; the Egyptians press on after them; God "looks" on the latter from out of the pillar and discomfits them; their vain attempt to fly; Moses' rod is uplifted and the waters return.

III Questions

1. From what books were the lessons taken?
2. What period of time was covered in the narrative lessons?
3. Why was Joseph hated by his brothers?
4. What did they plan, and what opportunity favored it?
5. What was done at Reuben's suggestion? at Judah's?
6. What imposition was practiced on Jacob?
7. Why was Joseph sent to prison?
8. What was his comfort there—divine? human?
9. What special prisoners were committed to his charge, and what service did Joseph render them?
10. Why was Joseph summoned before Pharaoh?
11. What did he do, and what followed?
12. Describe the years of plenty and of famine, and what Joseph did.
13. Whom did Joseph marry, and what children were born to him?
14. What finally led Joseph to reveal himself to his brethren?
15. How did they feel at this disclosure?
16. What comforting assurances did Joseph give them?
17. Why did Joseph's brethren fear his hatred, after Jacob's death?
18. How were their messages received by him?
19. How many years longer did Joseph live?
20. What fears were excited by the marvelous increase of the Israelites?
21. How did the Pharaoh of Moses' time try to check it, and with what result?
22. Who were the parents of Moses?
23. Why did his mother try to hide his birth, and how?
24. Who discovered the babe, and who became its nurse?
25. What providential leadings do you trace in the story of Moses up to the age of forty?
26. On what classes were woes pronounced in Lesson VIII.?
27. What strong reasons may be deduced for total abstinence?
28. How long did Moses stay in Midian, and what did he do?
29. What surprising incident and commission called him back to Egypt?
30. What gifts were the Israelites to solicit, and why, and with what result?
31. What final "plague" was threatened by Moses to Pharaoh, and with what result in the latter's case?
32. Describe the proceedings of the first Passover.
33. What is the meaning and significance of the word?
34. In what sense is Christ our Passover?
35. How were the Israelites delivered at the Red Sea?
36. What became of their foes?

GLORIA IN EXCELSIS!

REV. BENJAMIN COPELAND.

The infinitely High
Is the infinitely Near,
And the infinitely Holy
Is the infinitely Dear.

A single ray from Heaven,—
And all is understood;
For the infinitely Great
Is the infinitely Good.

Oakfield, N. Y.

PHARISEES AND OTHER PEOPLE

CHARLES CURTZ HAHN.

MY little girl, twelve years old, was going to join the church Sunday. Saturday evening I got out my wheel, and putting Rosy, my six-year-old, in the basket in front, started off. She liked to ride as well as her father.

As we were spinning down the avenue, I said:

"Louise is going to join the church tomorrow."

The little pharisee in front of me stiffened up her little back and replied with emphasis:

"I hope she will be a better girl, but I don't believe she will be any better than she is now. I hope it will do her good; but I don't believe it will."

"Look here, my young lady," I said, "I do not like to hear you speak in that way about your sister. Louise is a good girl."

After a pause: "I don't believe she is a bit better than me!"

We rode on and on. Then I thought it would be a good thing to inculcate the idea of joining the church in her little head, and I asked:

"Why don't you join the church, Rosy?"

"Because mamma never asked me," promptly, and with indignation.

That was the secret of the whole of it.

We had a glorious Conference recently, and one day several superannuated clergymen addressed their brethren, and we sang the long-meter doxology, and all together had a glorious, soul-lifting time. What it meant to be laid on the shelf was prominently brought before our minds. What it meant for old leaders to be compelled to take a back seat touched our hearts.

Going out at the close of the session, two or three of us waited at a street corner for the car to come along. Brother Jones was among us. He has a square, red face and a crop of chin whiskers forming a ring around his neck. Up hobbled one of the superannuated—a man who had been a power for good in his younger days.

"How are you, Brother Roe?" shouted Brother Jones, in an important manner. "How is Brother Roe?" this latter with a most patronizing air. And he looked around at us with goodness oozing out of every pore of his body, as if saying to the whole world: "Now look at me! I am doing a good act. Hear me! I am speaking to poor old Brother Roe. See, I am being kind to him. I am taking notice of him. I am being good to him. He cannot say that we young preachers do not notice the old worn-out men."

And then his mouth shut together with a snap that left it in its normal condition, looking like a slit in his face.

One day of the Conference a brother arose and presented a certain resolution, declaring it to be "the sense of the Conference" that certain things were not to be done by

ministers of the Conference. It does not matter what the things were; they have nothing to do with the story.

The resolution brought another brother to his feet with a jump. He said that the resolution had been aimed at him, and explained what he had done to call it forth.

Then a grave and reverend gentleman, who, later in the Conference, was made a chief officer of the church, arose.

"That is a very good resolution," he remarked. "It reminds me of an incident that occurred in the life of Lincoln. At one time during the civil war Secretary Seward became very indignant at the course of a certain general, and wrote him a severe and cutting letter. Before sending, however, he gave it to the President to read. Lincoln perused it calmly, and then said: 'That is a very good letter, a very good letter indeed. I am glad you wrote it.' Then you would send it, would you?' A little surprised and a great deal pleased that the President agreed with him so completely, whereas he had expected a remonstrance. 'Oh, no,' replied Mr. Lincoln, 'by no means. It never would do to send it. But it was a very good letter to write because it relieved your mind. Now stick it in the fire.' So," said the reverend gentleman of the Conference, "I think this was a very good resolution to present. The brother felt aggrieved and his mind will be easier now. But I do not think it a good resolution to pass."

One day our pastor was, with just cause, highly indignant over the actions of some members of his flock, and he wrote a fiery sermon to annihilate them the next Sunday. He told me about it beforehand, and I thought: "That is a good sermon to write. It has relieved his mind. But I hope he will not preach it. It is a good sermon to burn."

A friend came to me one day with a long tale of injuries and insults he had received at the hands of another friend. No doubt he had cause for being moved. His friend had not treated him right. It was something about a business deal in which he believed his friend had gotten the better of him by a little exercise of trickery.

"But I have written him a letter that will make him squirm," my friend excitedly exclaimed. "Read it, and tell me if you do not think he will feel pretty small when he gets through with it."

I read it, and the words of Lincoln came to me through the lips of the Conference preacher.

"Yes," I replied, "it is a good letter, a very good letter indeed—to burn."

Omaha, Neb.

"We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often we are dead to sigh and moan,
Too often to the weak and helpless blind;
Too often where distress and want abide
We turn and pass upon the other side."

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OUR BOOK TABLE

China in Convulsion. By Dr. Arthur H. Smith, author of "Chinese Characteristics" and "Village Life in China." Fleming H. Revell Co.: New York and Chicago. Two Vols. Price, \$5.

When Dr. Arthur H. Smith left for China, thirty years ago, as a missionary of the American Board, he was held in high esteem as a scholar, writer and speaker by a large circle of friends in the United States. He has fulfilled their expectations in every respect. Thoroughly devoted to his work, he has won the good-will of the Chinese wherever he has been able to come directly into association with them, and among the foreign residents he has a well-deserved reputation for keen perception, just judgment, wide knowledge, and a warm heart. His two books, "Chinese Characteristics" and "Village Life in China," were the ripened fruit of close contact with the natives in all the peculiar relations of Oriental life. It was to be expected that a writer of such keen insight and knowledge of the Chinese character would be able to write intelligently on the "Convulsion in China." He was present at the siege of Peking, in company with Mrs. Smith, and at the earnest request of his associates remained on the field that he might study the situation at close range, and give to the world an accurate and authoritative account of all that had occurred. The siege of Peking is described in detail, and illustrated with maps and charts, but in addition to this, phases of which have been given by other writers and speakers, there is an analysis of Chinese character, modes of thought, and controlling ideas and ideals, that practically lays bare the whole Chinese problem. Thus the reader is enabled to put himself in the Chinaman's place and see the world from the Asiatic's standpoint.

Much of the material in the book has been used in magazine articles, but here it is presented with more detail and in a permanent form. Dr. Smith is of the opinion that the great international problem for the world to solve is the relation of China to other nations. In the closing sentences of the preface he says: "Whatever may be the political future of the Chinese Empire, the Chinese people will continue to be an important factor in the life of the world. That the mistakes of the past should be corrected, and that the relations between China and the Powers should be put on a wholly different basis, is essential to the peace of the world. To this end a clear knowledge of the past in its relation to the convulsion is indispensable, and toward this the present work is offered as a humble contribution." We can commend the book for its literary style and the vast fund of first-hand information it presents about China and the Chinese.

The Rights of Man. A Study in Twentieth Century Problems. By Lyman Abbott. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

Whatever Dr. Abbott writes is marked by such ability, originality, and lucidity that its perusal is a pleasure. He knows what he wants to say, and he says it in a straightforward, sensible manner. Clear thought and forcible diction stamp all his books. We can by no means agree with everything he writes, but he sets us to thinking, and this is a great thing. The present volume consists of twelve lectures delivered at the Lowell Institute last winter. They are full of meat, and every patriotic American, interested in the great principles that underlie our republic, desirous to grasp the problems, domestic and foreign, that confront us, and to know both the perils and safeguards of democracy, may well peruse these teeming pages. There is very little in them that we are disposed to differ with. In two of the lec-

tures he criticises Methodism by name and we do not think with entire justice. He says that by Methodism "God is regarded as the Father of all who, accepting His gift of life, become conscious sharers of that life with Him," and of only these. "The Methodist thought that God was the Father of those who had passed through a certain religious experience, and that He was not the Father of the rest of the world." This is not quite a fair putting of our position. Methodists do believe that God is the universal Father, and that He loves the whole world, but not that He is the father in the same sense and to the same degree of those who hate Him and those who love Him. We could not hold that doctrine and be true either to the Bible or to common-sense. Does Dr. Abbott hold it? It would appear so; but he is not as clear on this point as on most others. He objects to the Methodist idea as "not broad enough for the New Theology;" "God chooses the repentant and also the unrepentant," not simply "all who choose Him," as Methodists teach; "universal redemption is God's purpose;" "He is the Father of the whole human race, regardless of ethical boundaries or human choice," "the Father of repentant and unrepentant, regenerate and unregenerate." If he means in the same sense and to the same degree, that the regenerate person is not a child of God in a special way unshared by the unregenerate, we cannot follow him. If he means anything else, he has misrepresented Methodism. Perhaps it is a mere difference of terms, but we are inclined to think there is a deeper variance, and, at any rate, we are sure it is best to keep to the language of Scripture: "As many as are led by the Spirit of God, these are sons of God;" "Come out from among them and be ye separate, and touch no unclean thing, and I will be to you a Father, and ye shall be to me sons and daughters."

Quiet Hints to Growing Preachers in my Study. By Charles Edward Jefferson. Thomas Y. Crowell & Co.: New York. Price, \$1.

A book for the laity from Dr. Jefferson's pen, "Quiet Talks with Earnest People," has already won the warmest commendation, and this companion volume for the ministry will be equally welcomed and praised. We know of nothing better fitted to put into the hands of those just entering on this high calling. It abounds in helpful hints and valuable suggestions presented in very attractive style. The sins that do easily beset preachers and pastors — such as cowardice, impatience, autocracy, despondency, discontent — are faithfully dealt with, and in just the right spirit. An immense amount of common sense is packed into these pages. The results of an unusually keen observation of life and no little practical experience are here plainly set forth. If its counsel were followed, there would be very few failures in the ministry; indeed, there could hardly be any. We must quote a few of the telling sentences with which the book abounds, only sorry that we cannot give more: "Woe to the minister who is looking for an easy job." "There is not that difference in parishes which the unthinking observer imagines." "Nothing is more nauseating than a grown baby forever dwelling on his wrongs." "The next time some one gravely quotes, 'the common people heard Him gladly,' ask him, when? The common people rejected both Jesus and His teachings 1900 years ago, and their temper has never changed." "No one has yet given us a full-length portrait of the Autocrat of the Communion Table." "Every parish has in it men and women with whom it is difficult to live, and every church has problems which are a burden to the heart."

"Short pastorates are unfortunate both for pastors and people."

On the Great Highway. The Wanderings and Adventures of a Special Correspondent. By James Creelman. Lothrop Publishing Co.: Boston. Price, \$1.20.

From the days of Archibald Forbes to the present there has been an increasing interest in the adventures of the cosmopolitan special correspondent. Books of this kind are popular, and therefore the probability is that Mr. Creelman's production will have a good sale. There can be little question as to its literary value. He has traveled extensively, observed closely, and what he tells is a real contribution to the general knowledge of the ways of mankind. He is the only newspaper man who has interviewed the Pope, and his account of this experience makes very interesting reading. His descriptions range from the Japanese war with China to an interview with Tolstoi in Russia, then to a portrayal of American operations in Cuba. He says he has found human nature very much alike in all parts of the world, and if his book has any special object other than to entertain and inform it is to prove the unity of the human family.

Esther at the Thousand Islands. By Flora Longfellow Turknott. Jennings & Pye: Cincinnati. Price, 90 cents.

This story deals with the doings of a company of boy and girl cousins who spend the summer vacation at an old home on the St. Lawrence near the Thousand Islands. They pass their time delightfully on the river and in the woods, care-free and happy, and yet in the midst of some exciting experiences that furnish a part of the material for the narrative. Nature in various forms and moods is constantly analyzed and portrayed, including "boy and girl nature." A well-defined moral permeates the book without being obtrusively

MISCHIEF MAKER

A Surprise in Brooklyn

An adult's food that can save a baby proves itself to be nourishing and easily digested and good for big and little folks. A Brooklyn man says: "When baby was about eleven months old he began to grow thin and pale. This was, at first, attributed to the heat and the fact that his teeth were coming, but, in reality, the poor little thing was starving, his mother's milk not being sufficient nourishment."

"One day after he had cried bitterly for an hour, I suggested that my wife try him on Grape-Nuts. She soaked two teaspoonfuls in a saucer with a little sugar and warm milk. This baby ate so ravenously that she fixed a second which he likewise finished. It was not many days before he forgot all about being nursed, and has since lived almost exclusively on Grape-Nuts. Today the boy is strong and robust, and as cute a mischief-maker as a thirteen months old baby is expected to be."

"We have put before him other foods, but he will have none of them, evidently preferring to stick to that which did him so much good in his time of need — his old friend Grape-Nuts."

"Use this letter any way you wish, for my wife and I can never praise Grape-Nuts enough after the brightness it has brought to our household. These statements can be verified by any one who wishes to make a visit to our home." F. F. McElroy, 256 So. 3d St. Brooklyn, N. Y.

Grape-Nuts is not made for a baby food, but experience with thousands of babies shows it to be among the best if not entirely the best in use. Being a scientific preparation of Nature's grains, it is equally effective as a body and brain builder for grown-ups.

prominent. There are quite a number of very good illustrations, evidently reproduced from photographs. The author is a daughter of Dr. J. E. C. Sawyer, formerly editor of the *Northern Christian Advocate*. Jennings & Pye have given the story a very attractive setting.

Her Sixteenth Year. By Helen Dawes Brown. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.

"Little Miss Phoebe Gay," an eager, hopeful girl just beginning sixteen, tells of her experiences during the year that marks her passage from girlhood into womanhood. The sketch begins with an account of that supreme moment in the life of every girl when she "begins to wear long dresses and do up her hair." After dressmaking time comes a series of experiences, designed to give the point of view of a girl of her age. The varying phases of home, school and social life are charmingly touched upon and afford interesting glimpses of the thoughts, feelings, hopes, desires, conversation and ideals that should be dominant "in a girl in her sixteenth year."

Madame Angora. By Harriet A. Cheever, author of "Strange Adventures of Billy Trill," "Ted's Little Dear," etc. Dana Estes & Company: Boston.

Parents may feel perfectly safe in putting into the hands of the little folks anything that comes from Mrs. Cheever's pen. In this new volume, which the publishers have brought out in attractive holiday form, we have the interesting and amusing autobiography of "Madame Angora," a wonderfully intelligent pussy cat, dressed in a beautiful fluffy coat of "shining yellow, glossy black and pure white" — a coat of which a pure Angora is justly proud. The illustrations, by J. J. Mora, add to the enjoyment of the story. Buy it for the Christmas stocking.

As the Goose Flies. By Katharine Pyle. Little, Brown & Co.: Boston.

All little maidens who are lovers of fairy tales will read the chapters of this charming story with eager interest. The old grandmother has forgotten all but the beginning of a story, and the little girl longs so to find out the rest of it, that one day, dreaming over it in the nursery, she suddenly finds that the wall before her opens and leads her into the magical land of Mother Goose. On the old gander she starts on a flight to the house of the Queerbodies, where she is told the lost story may be found. How the search ended there, after many curious experiences on the way with some of the familiar characters of Mother Goose, is most delightfully told with the aid of the quaint and fanciful illustrations.

Magazines

—The cover design of the Christmas number of the *Century*, by J. C. Leyendecker — two angels holding aloft the infant Jesus — is printed in eight colors on a creamy background; and the frontispiece is one of four full-page pictures in tints, by Maxfield Parrish, accompanying the text of Milton's "L'Allegro." Then come "Christmas in France," Mme. Th. Bentzon; "The Steeple Builders," a poem, Anita Fitch; "The Mystery Play: Christmas at the Cross-Roads Farm," Elizabeth Cherry Waltz; "The Christmas Angel," a poem, Clinton Scollard; "Christmas Eve: A Fantasy," A. I. Keller; "How the Christmas Tree was Brought to Nome," a poem, Edith M. Thomas. The first of a group of articles on "Thackeray in the United States," by James Grant Wilson, richly illustrated, with rare and unpublished pictures, appears this month. In "The Appeal of the Book-Plate," by C. D. Allen, are reproduced celebrated American book-plates of individuals and clubs, in vellum-like colors; a portrait of Mr. E. D. French, at work; and a hitherto unpublished full-page book-plate by Maxfield Parrish. There are striking illustrations by Zehme for Cyrus Townsend Brady's "Barbarossa." In connection with "Impressions of President

McKinley," by John A. Kasson, are presented several photographs of the late President by Cox, taken at Canton expressly for the *Century*. The contributions to the "Year of American Humor" sparkle with originality. (*Century Co.*: New York.)

—Gold, bronze, blue and crimson are the colors used in the cover design of *Scribner's Magazine* for Christmas. The central feature consists of three odd-looking characters in blue, evidently enjoying a Christmas feast. The frontispiece, "The Cardinal Archbishop Sat on his Shaded Balcony," is in brown tints, and was drawn by Maxfield Parrish to accompany "The Turquoise Cup," by Arthur Cosslett Smith. Members of the home circle will appreciate "American Portraiture of Children," by Harrison S. Morris. The accompanying reproductions of portraits of children is perhaps the leading feature of this number, and is exceedingly timely at Christmas. Another contribution which owes much to its illustrations is "The Making of a Pilot," by Albert White Vorse. The pictures are by Henry Reuterdahl, and are exceedingly virile and lifelike. (*Charles Scribner's Sons*: New York.)

—"The doctrine of 'room at the top' is true; but it is a sort of misleading truth. The doctrine of good training, great diligence, a balanced judgment, of the invincible power of character and of well-directed work, is the only doctrine worth living by. For the man who accepts this and lives by it Opportunity generally opens its gate; but inside it is not a plum

of somebody else's planting that he sees, but the natural result of his own previous labor in a form that this labor has determined." So says the *World's Work* for December. This utterance is in complete harmony with the guiding purpose of this excellent periodical. It gathers its material from the work-a-day life of the people and aims to inspire hope and courage in the disappointed by showing what others have accomplished. "The Rebuilding of New York," by M. G. Cuniff and Arthur Goodrich, illustrated from photographs by Arthur Hewitt, is one of the leading articles of the December number. Other papers are: "Making Long Trolley Lines," W. Frank McClure; "The Greater America," Frederic Emory; "A Day's Work of a Locomotive Engineer," Henry Harrison Lewis; "The Romance of the Fur Trade," W. S. Harwood and Forrest Crissey; "Boer War to Date," Julian Ralph; "Camera Shots at Wild Animals," Theodore Roosevelt. (*Doubleday, Page & Co.*: New York.)

—Among the special features of the *American Monthly Review of Reviews* for December are brief sketches of Li Hung Chang; Kate Greenaway, the illustrator of childhood; Dr. Rudolph Virchow, the great German pathologist; and John Redmond, the Irish leader now visiting the United States. Mr. William Morton Payne contributes an illustrated resume of the poetry and criticism of 1901. In "The Progress of the World," the new Congress and its attitude on various questions, the results of the census of 1900, the recent elections, and the problems of Turkey and the far East are the subjects mainly

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The above quotations are from the Editorial page of the *Des Moines (Ia.) Leader* of September 22, 1901.

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THE REPUBLICAN, SPRINGFIELD, MASS.

dwelt upon. (Review of Reviews Co.: New York.)

—The place of honor is given to an illustrated article on "The Brutes in Captivity," by Frank C. Bostock, in the Christmas number of *Frank Leslie's Popular Monthly*. He tells how animals are trained, and describes their inherent peculiarities. A most interesting account of the "Redemption of Palestine by the Jews" is given by Israel Zangwill, with numerous illustrations. The Zionist movement is fully described. "The Personal Appeal of the Volunteers," by General Ballington Booth, occupies several pages. In it he portrays the conditions that exist in New York city, and tells how the Volunteers are helping the people to lead better lives. The color plate illustrations of this number are an attractive feature. (Frank Leslie Publishing House: New York and London.)

—"Life is too short to attempt unnecessary things, especially when they are taxing. A careful discrimination between the things we ought to do and the things merely discretionary, would help amazingly. To do well what we ought to do, and to do it when it ought to be done, is a safe maxim." These sentences are taken from a crisply written article in the *Methodist Review* for November-December on, "How may the Minister Secure Time for his Many Duties?" Every reader should read the entire paper. Other special contributions are: "Christianity and Sanity," by Prof. Raymond Dodge, Ph. D., Wesleyan University, Middletown, Conn.; "The Cause and Cure of Poverty," E. B. Randle, D. D., Danville, Ill.; "Inspiration Not Invalidated by Biblical Criticism," G. H. Bennett, D. D., Wooburn, Ore. (Eaton & Mains: New York.)

—The *Methodist Magazine and Review* for December completes its fifty-fourth volume. It includes copiously illustrated articles on Booker T. Washington and his work, "The Doukhobors in Russia and Canada," "Child Wives and Child Widows in India," and Sir E. Burne-Jones and his work; also, "The Romance of the Savings Bank," and a number of Christmas stories, poems, and pictures. Isabelle Horton's stirring serial, "What Happened to Ted," is continued. The announcement for 1902 is a strong program, and indicates a marked advance in this oldest Canadian magazine. (William Briggs: Toronto.)

—Perhaps the most striking characteristic of the Christmas number of *Lippincott's Magazine* is the absence of any attempt to do anything "extra." The cover is a simple design in red, green and white, serving principally as a frame for holding the table of contents. There are no illustrations, and yet the clear type, good paper, and general atmosphere of neatness and freshness are quite enticing. There are poems by Meribah Reed, Zitella Cocke, Charles Elmer

Jenny, Mary E. Stickney, I. Zangwill, and Theodosia Garrison; a complete novel by Louis Evan Shipman, entitled "Ralph Tarrant;" and stories by Rev. Cyrus Townsend Brady, Paul Lawrence Dunbar, E. Ayrton, Abbie Farwell Brown, and Karl Edwin Harriman. Agnes Repplier has a charming paper on "The Oppression of Gifts." (J. B. Lippincott Co.: Philadelphia.)

—A sketch of Charles Lynch, "a simple Quaker gentleman whose name has come to stand for organized savagery," is given in the *Atlantic Monthly* for December, under the title, "The Real Judge Lynch," by Thomas Walker Page. The paper contains much interesting matter about life and conditions in Virginia in the early part of the eighteenth century. In the "Plague of Statistics" Eugene Richard White says: "We have come so to rely upon numerical expression that numbers stand both as end and means; no longer dare we appeal to the emotions, no longer do men sway men with truth of words. Facts, and the exact expression of them, are what we seem to desire. Fast are we drawing the chilling robes about us; fast have our finer instincts, our higher powers, become drugged with sums total." John Ball Osborne writes on "Expansion through Reciprocity," in which he gives the history of reciprocity, argues in favor of it, and concludes with these words: "Reciprocity is, therefore, the only safeguard against a war of retaliatory tariffs, destructive to commerce and prejudicial to international comity." (Houghton, Mifflin & Co.: Boston.)

—Charles J. Bushnell has made an exhaustive study of "Some Social Aspects of the Chicago Stock-yards," the results of which appear in his second paper on that subject in the *American Journal of Sociology* for November. The paper is accompanied by a variety of charts illustrating different phases of the subject. The other special studies in this number are: "Tenement House Reform: Its Practical Results in the 'Battle Row' District, New York," Francis R. Cope, Jr.; "The Subsidizing of Private Charities," Frank A. Fetter; "The Sociological Treatment of Some American Social Institutions," Samuel W. Dike; "Boston's Experience with Municipal Baths," Jane A. Stewart. (University of Chicago Press.)

—The opening paper in the *Methodist Review* of the Church South for November-December is a delightfully entertaining sketch of the life and character of Maurice Thompson, the Indiana novelist, with portrait, by Prof. Charles Forster Smith, Ph. D., of the University of Wisconsin. Among the other contributions entitled to special note are: "The Conquest of Georgia by the Methodists and Baptists," by Walker Lewis, D. D.; "A Sketch of John Paul Jones," Mary Stuart Smith; "Elements of Ethics," William E. Edwards, D. D.; "Saint Augustine and Charles Kingsley," H. M. Du Bose, D. D. The editorial departments contain a variety of interesting matter. (Barbee & Smith: Nashville, Tenn.)

—The December *Critic* presents, as its special Christmas feature, Milton's Ode, "On the Morning of Christ's Nativity," the beautiful decorations, illustrations and arrangement of types being the work of Ralph Fletcher Seymour. A portrait of John Milton at the age of twenty-one is given as a frontispiece. Christian Brinton writes appreciatively of Franz von Lenbach, the great German portrait painter. William Armstrong has a finely illustrated paper upon "Mr. Swinburne and Mr. Watts-Dunton at 'the Pines.'" (Critic Company: New Rochelle, N. Y.)

—Dr. J. T. Gracey, of Rochester, N. Y., writing in the *Missionary Review* for December, says: "The century starts well in the matter of fraternity and practical federation in foreign mission work." In his article ("Movements toward Missionary Unity") he gives a general summary of the conventions and other indications of such a federation. The editor-in-chief, Dr. Pierson, writes of the Moravian Brotherhood under the caption, "A Wonder-working Church." This is a most helpful article, and should be read by every Christian. (Funk & Wagnalls Co.: New York and London.)

—The low birth-rate in Massachusetts is a problem that has of late years attracted the attention of both official and private statisticians in the United States. It has also been discussed in Europe and especially in France.

Therefore the paper in the *Quarterly Journal of Economics* for December, on "The Fecundity of the Native and Foreign-born Population in Massachusetts," by R. R. Kuczynski, will be read with interest. It gives statistics based on information obtained from official records. The other topics discussed are: "The National Amalgamated Association of Iron, Steel and Tin Workers, 1892-1901," Carroll D. Wright; "Gustav Schmoller's Economics," Thorstein Veblen; "The Integration of Industry in the United States," William Franklin Willoughby. (Published for Harvard University by Geo. H. Ellis: Boston.)

—The *Bookman* for December amply justifies its sub-title as "a magazine of literature and life." Its frontispiece is a richly-illustrated "song" by Maeterlinck. "Chronicle and Comment" is freighted, as usual, with discriminative critical matter of a wide range of topics. Emile Zola writes very interestingly of the days of his youth. Part II of Miss Carruth's bright narrative of "Boston in Fiction," deals with "About the Common." The serial, "Warwick of the Knobs," is concluded. The five novels expertly treated are: Cable's "Cavaller," Robert Barr's "The Victors," Ian Maclaren's "Young Barbarians," Hodder's "The New Americans," and Basil King's "Let not Man Put Asunder." Juvenile fiction, Christmas carols, reports from London and Paris, the chronicles of current events, with other summaries and articles, contribute to make this Christmas issue a notable and valuable one. (Dodd, Mead & Co.: New York.)

—The December issue of *St. Nicholas* contains a "long story" by Adeline Knapp, entitled, "The Boy and the Baron," a romantic tale of the days of the robber barons in Germany. A beautiful and appropriate picture of a Christmas stocking, with a mother and two children, constitutes the frontispiece. Short stories, poetry, an illustrated article on "Uncle Sam's Toys," with other features, will make this number a delight to its wide circle of readers (Century Co.: New York.)

—"The Casting of Drapery" is the title of Herbert W. Taylor's interesting and suggestive paper which opens the December issue of *Photo Era*. Two full-page illustrations accompany the article, in addition to the striking frontispiece, "The Vase Bearer," by Carl E. Semon. Several fine reproductions from the exhibit at the "Fourth Philadelphia Photographic Salon" embellish the description, given by Herbert W. Taylor, of this collection of American photographic art. The "Use of the X-rays in Dentistry" is shown by Dr. P. W. Berks, aided by some curious illustrations. "Photography and Civics," "Hints on Focussing," "Practical Chemistry," are some of the other topics considered this month. (Photo Era Publishing Co.: 170 Summer St., Boston.)

—The Christmas *Book Buyer* brims with choicest matter in the line for which it is famous. A print of Andrea Mantegna's "Madonna and Child" is the frontispiece. Extended reviews of Howells' "Italian Journeys," Van Dyke's "Ruling Passion," Miss Wilkins' "Portion of Labor," Miss Daskam's "Imp and the Angel," Mrs. Earle's "Old Time Gardens," all illustrated, together with expert summaries on holiday and art books, important fiction, essays, etc., and an admirable "memoriam" poem to Robert Louis Stevenson, comprise an unusually valuable and interesting number. (Charles Scribner's Sons: New York.)


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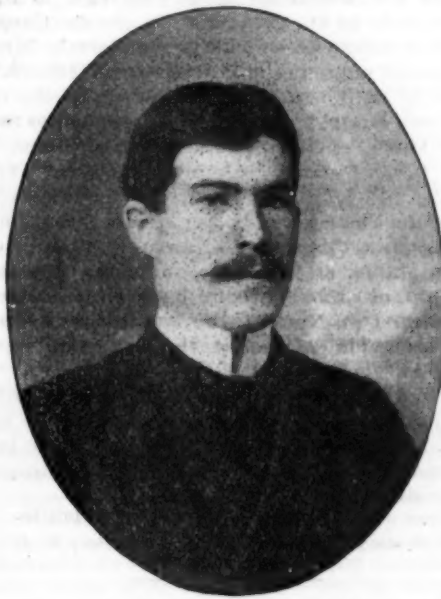
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Semi-Centennial of Athol Church

THE half-century mark in the history of Athol Methodism was appropriately commemorated, Dec. 1, 2, and 3. From the opening service on Sunday morning, when the audience-room was filled to overflowing, until the closing meeting of Tuesday evening, when two hundred people attended despite the storm, the exercises were of special significance and interest. Methodism and Athol have been so closely allied in their interests and in their mutual upbuilding during the past fifty years, that the occasion was one of interest to the members of all the denominations, and to the citizens generally.

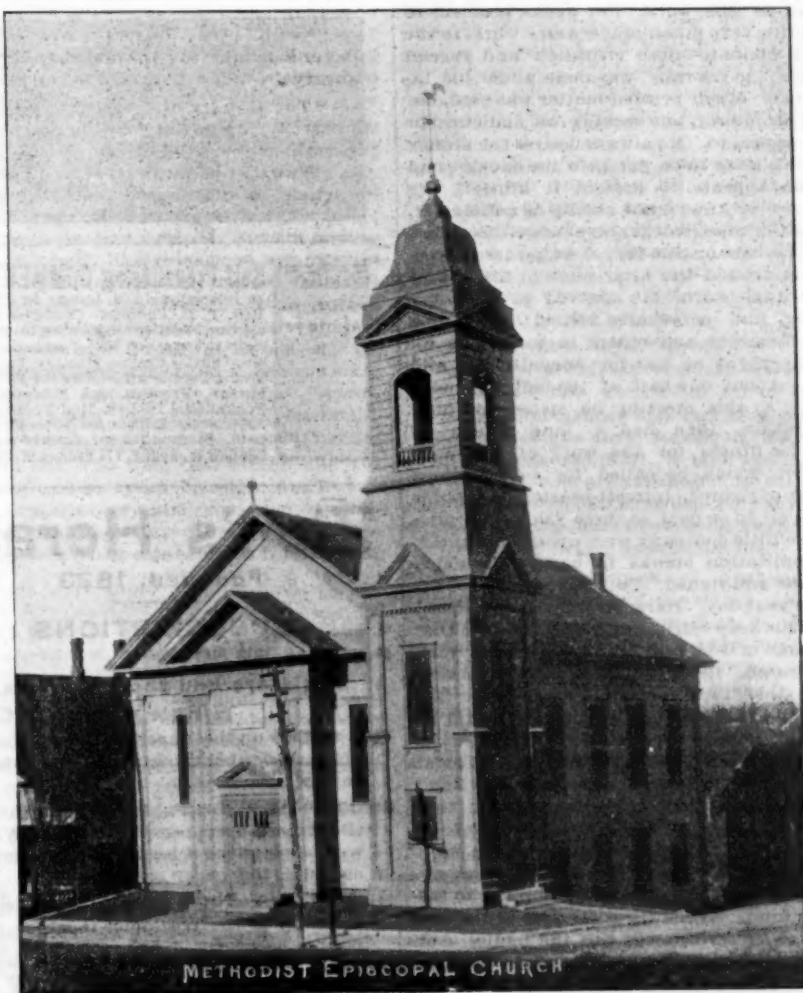
The history of the church is both timely and interesting. The first Methodist meeting in Athol, so far as is recorded, was held in the fall of 1851, at the home of George Gerry, on the corner of Main and School Streets. There were but three persons in attendance, two besides Mr. Gerry. A little while after this, Rev. W. A. Clapp, of the Phillipston Methodist Church, organized a class of fifteen persons, with George Gerry as leader. The only ones now surviving who live in the vicinity of Athol are Mrs. Gerry and S. Davis, of Orange. The first pastor was Rev. Mr. Heywood, of Gill, who began his work in the spring of 1852. Meetings were held in the Arcade Building on Main Street, corner of Canal. This building was owned by the late J. C. Hill, and two years ago was bought by J. B. Reynolds and has now been removed. The

and improved at an expense of about \$4,000; and in 1892 the present tower was built and the grounds improved. Since then there have been a number of important



REV. T. C. CLEVELAND

inside improvements, including the adding of a beautiful and expensive organ, the gift of L. S. Starrett, and the installing of new heating arrangements. There is a church membership of 260, and over 300 in the Sunday-school.



METHODIST EPISCOPAL CHURCH, ATHOL, MASS.

first minister to be appointed from the New England Conference was Rev. N. H. Martin. He was pastor from 1855 to 1857. About this time the meeting-place was changed to Houghton's block, now known as the City Hotel. Services were held there until the present church was erected in 1861. The church was dedicated on Nov. 6 of that year. In 1887 the church was remodeled

An interesting program was provided for the three days' sessions. On Sunday morning, Dec. 1, the sermon was by Dean Marcus D. Buell, of Boston University School of Theology. At 3.30 p. m. there was a Junior Epworth League service, with a talk to the Juniors by Mrs. Annie E. Smiley, of Lowell, and the installation of officers. At 6.30, an address was given

by Mrs. Smiley upon "The Value of a Child." "The History of the Athol Epworth League" was then read by Joseph Simpson. At 7.30, Rev. Edwin H. Hughes, of the Centre Church, Malden, preached. On Monday, at 2.30 p. m., there were messages of greeting and congratulation from Rev. James Sutherland, representing the Orange and South Athol Methodist churches, and from Rev. R. G. Bugbee, of the Congregational Church, representing the ministers and churches of Athol. Addresses were made by Rev. J. M. Gage, of Belchertown, and by Rev. Ernest P. Herrick, of Leominster, and an historical sketch of the Athol Methodist Church was read by Mr. L. B. Caswell. In the evening Rev. E. R. Thorndike, D. D., presiding elder of Lynn District, preached. On Tuesday, at 3 p. m., Rev. J. O. Knowles, D. D., presiding elder of Springfield District, preached. At 6.30 p. m. there was a semi-centennial banquet, with responses by old pastors and presiding elders, and by representatives of the different departments of the church, with a historical poem by Miss Minnie K. Pitts and an address by Mr. Charles R. Magee, of Boston, manager of the New England Depository, upon, "The Broader Methodism." Music was provided by the Methodist Episcopal choir, and by a mandolin and guitar club. Mr. W. Scott Ward served as toastmaster. At the banquet \$975 was raised, to pay off an indebtedness upon church improvements. This amount was quickly subscribed, despite the fact that a number of the members had already made pledges to the fund.

The occasion throughout was a magnificent success. The sermons and addresses were all able and well delivered, every speaker being present as advertised. The weather was beautiful, with the exception of the closing day, and the congregations filled the house. The church was prettily decorated, evergreen and laurel being used in the wall decorations, and on either side of the pulpit were the figures in gilt — "1851" and "1901" — bordered with laurel.

In his carefully-prepared historical address Mr. L. B. Caswell, superintendent of the Sunday-school, closed with these words: "And now as we stand here today with the work of fifty years completed, while the memories of the past come

SHOOTS AGAIN

Although Coffee Took His Eyesight for Awhile

A Colorado camp cook had to quit his job because he could not make coffee without drinking it himself and it was killing him. He says he used to take a cup of coffee before he got his breakfast for the men, for he felt the need of keeping up his strength and his stomach troubled him so much.

"Finally," he says, "I got so bad I was taken to the hospital. The doctor told me it was a clear case of coffee poison, and if I did not quit I would never get well. I had to quit in the hospital and gradually got a little better, then I took to drinking Postum Food Coffee, and took it out with me to a job in the woods.

"I have been using Postum steadily for about eighteen months and have entirely recovered from dyspepsia, and all my old aches and ails. My eyes are so well now that I can see the gun sights as well as any body, but two years ago I never could hunt because of my eyes. I know it is the quitting of coffee and using Postum that has benefited me. Nobody could have dyspepsia any worse than I had. All my neighbors thought I was going to die, but I am all right now. I have to send thirty-five miles to the city of Trinidad for my Postum but it is worth while." Wm. Green, Burwing, Colorado.

thronging upon us, can we not exclaim, as did one of old, 'What hath God wrought!' As we look to the future through the dawn of a new century, open doors of service, heroism and achievement are before us, and we are confronted by the greatest and grandest opportunity of our existence as a church. The people of this community will expect much from us, and, if we will, we may easily become the instruments of God in the social and spiritual salvation of multitudes who are out of any church. Let us then, with new faith, fresh courage and an undaunted hope, go forward in the spirit of that grand old battle-hymn:

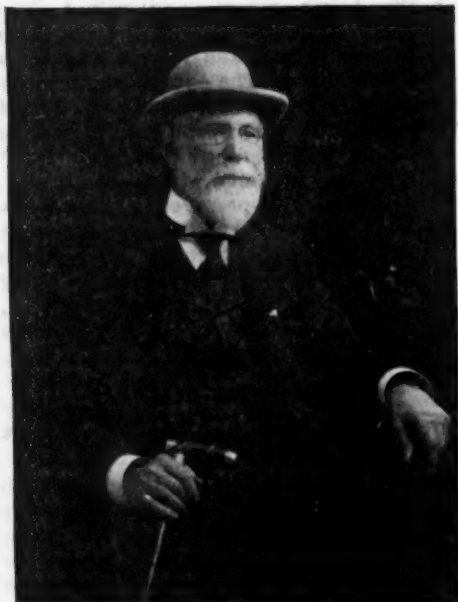
"He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! Be jubilant, my feet!
For God is marching on."

The pastor, Rev. T. C. Cleveland, has already made a large place for himself in the hearts of the people. The work of the church is thriving under his wise, earnest and faithful leadership.

John Collins at Seventy

1832 — January 20 — 1902

FIFTY years ago in April next, I came to the Maine Wesleyan Seminary at Kent's Hill, 1852-'55, attended the Biblical Institute, Concord, N. H., '58-'60, and joined the Maine Conference forty-six years ago the coming spring. To have everybody



REV. JOHN COLLINS

come to see me who likes me, and dislikes me, and loves me (what a crowd that would be!), would be impossible. I could think of no better way to celebrate my 70th birthday than the following: I want all students of '52-'55 who may see this notice to write me a letter of memories of old times at Kent's Hill, and of that unaccountable genius and Nimrod, H. P. Torsey. I want the Concord ("seers") boys to give visions of the great Dutch Prof. Vail, with marks of toil and soil upon him, rolling off Hebrew melodies, and his "Greek fire" none could dodge. The paternal Prof. Merrill always moved toward the million-dollar line of great thoughts and high ideals, and at an interrogatory point all sense of time (class hour) was lost in a cloud-chariot of splendid metaphysical interpretation and speculation. The poetic Prof. Patten, by putting pennies into the hands, put joy into the hearts, and dropped plums into the por-

ridge of the work-your-way boys of '58-'60. We liked that kind of poetry. To get letters from my eighteen charges from Solon on the Kennebec down through to the islands of O. C. and P. in lovely Casco Bay, would be something wonderful. Mrs. Stowe wrote the "Pearl of Orr's Island." Who will write the "Prince" (C. S.) of Orr's Island? What delight to listen to the "Music of the Spheres," "Sea Foam," "Ocean Pearls," "Mountain Echoes," and the "Pleiades!" These were the mottoes of the Portland and other circles present at the first Chautauqua Assembly ever held in Maine, at Fryeburg, under the leadership of the never-to-be-forgotten Mrs. Martha B. Nutter, who is still living in Pleasantdale, Me., at the advanced age of 85.

Let anybody write before or after the 20th of January. I shall treasure these letters of old friends as a book of remembrance, to be read over and over while I live. Greetings to all.

JOHN COLLINS, Cosmopolite.

Somersworth, N. H. (P. O., Dover, N. H.)

Money-Raising at Highlands, Mt. Bowdoin

On Sunday, Dec. 8, a grand church rally was held at this church, led by Joseph Wesley Powell, of Buffalo, N. Y., assisted by Mrs. Powell, soloist. Mr. Powell was a member of the last General Conference, and is a past-master in raising funds for church indebtedness. Nearly every Sunday of the year he is engaged in this work. For weeks previous to his coming very much preparatory work, in the way of house-to-house visitation and special invitations to the rally, was done under his instructions. Much printed matter was used, not asking for money, but seeking an audience for him to appeal to. He always desires the money side of his work to be put into the background until he appears to present it himself. He wishes to be known not chiefly as a financier, but as a Christian worker on evangelistic lines. His work here on Sunday, as he gathered large numbers around the altar, showed his fitness for spiritual work. He arrived on Saturday morning, and personally visited and urged official members and others to meet him on Saturday night at 9.30 for consultation and prayer. About one-half of the officiators were present. At this meeting he stated his plan of operation, then had a long season of prayer for fitness for the work of the morning, after which he called for subscriptions to his copyrighted, interest-bearing bonds for \$36 each, all to be paid in three years. At midnight the little company were upon their knees, bond application blanks in hand, after which they arose and signed. This was a basis for operations next day. Here Mr. Powell impressed us with his deep spirituality. We felt sure that he is a man of God, raised up for a special work in the church. He urged us to tell the absent officials that their absence would cost the church \$3,000 the next day, so important did he deem their presence at that meeting.

The Sunday services began with an informal reception at 9 o'clock. At 10 A. M. Dean M. D. Buell preached a most helpful sermon, and at 11.15 Mr. Powell presented the present needs of the church. Nine thousand dollars was the sum desired to meet the deficit on this year's current expenses and the balance to be applied to the building fund. At the three services of the day \$10,127 was subscribed. Of this the Ladies' Aid Society subscribed for \$3,000, and various branches of the Sunday-school subscribed for \$333. The remaining subscriptions for \$6,794 were made by individuals, the highest taken by any one person being ten bonds — \$360. Four such subscriptions were made by individuals and one by a family. The remaining subscriptions ranged from \$1, a quarter of bond \$9, to three bonds \$108. The total number of subscribers was 130. These bonds all bear interest at five per cent., payable by the subscriber, who can save interest by paying his subscription promptly. His system is copyrighted. The expenses to the church, including Mr. Powell's fee, traveling expenses, printed matter, etc., was about \$200. The offi-

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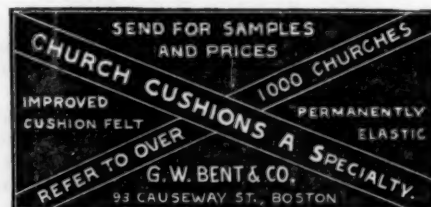
The Epworth organ has a sweet, strong, sustaining voice. It reaches the people back by the doors and helps make the whole congregation join in. The singers like it because it's so easy to sing with.

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clary think it a good investment. Mr. Powell is not in this work for money, but feels himself thrust out into it for the salvation of souls and the riddance of the church from financial burdens. No one who works with him could reasonably doubt his call. But few men would leave a lucrative business for this work, as he does, week by week. Rev. Dr. T. C. Watkins spoke in the afternoon. Presiding Elder Perrin was with us all day, and preached in the evening. The amount paid in on Sunday was \$37, and on Friday evening, when the subscribers came to get their bonds, \$16.00 was paid in, making the total cash receipts on this account to date, \$53.00. The remaining subscriptions are all considered good. This was the first public appeal made for the building fund. The appeal made on opening day, in June last, was for old current expenses, incurred before the present administration. During the present pastorate of twenty months, more than one new member in full has been added to the church each week. The congregations, by actual count, are more than three times as large as they were a year ago. The Sunday rally was followed by services each evening of the week. On Monday evening Dr. G. S. Chadbourne preached; on Tuesday, Rev. Charles E. Davis; on Wednesday, former Pastor W. T. Worth; on Thursday, Rev. C. W. Holden. These services, though not largely attended, were spiritually helpful. The outlook for this church is a very hopeful one. The newcomers are very largely represented on the subscription list taken last Sunday. Mr. Joseph Wesley Powell's address is Buffalo, N. Y. He will doubtless be called again to Boston.

W. H. MEREDITH.

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Dover District

Kingston.—The work of this society is moving along pleasantly. Some improvements have been made on the church property. The Sabbath-school is one of the best. The black-board exercise is a very attractive feature. The pastor, Rev. Mark Tisdale, preaches twice a month in the chapel in the west part of the town.

East Kingston.—Rev. John L. Cairns is having a prosperous year. Congregations and interest are good. Barstow Morrill, one of the most devoted friends of the church, having served for years as superintendent of the Sabbath-school and chorister, is again at his post of duty, after a serious illness of several weeks.

Newmarket.—A birthday party, conducted by the Ladies' Circle, was a very pleasant affair, and netted the society more than \$50. Here are a devoted few who love the church and the Lord. The masses speak a foreign tongue, and possess a spirit anything but Methodist. What will the future be? None can tell. Rev. C. W. Taylor is doing earnest work for the Lord.

Newfields.—No more historic spot can be found in New Hampshire Methodism than the Brodhead home in Newfields. John Brodhead and his son-in-law, James Pike, were leaders in state and church. Both were men of heroic type, whose impress on our church can never be lost. Mrs. Dr. Pike still resides in the old mansion, whose hospitality is as wide and genuine as John Wesley's church. She has a lively interest in the topics of the day, and delights her guests with stories of the itinerant fathers, Bishops Hedding, Soule, and others,

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who were frequently entertained in her childhood's home. Her son, Thornton, was a member of our last legislature, and her grandson, James, was a soldier in the Spanish War. Newfields, once an active centre of business life, is now a quiet little village of comfortable homes. Our church is small, but her altars are ablaze with spiritual fire. Rev. W. B. Locke is having a successful pastorate.

Salisbury.—A supper and sale by the ladies of the society brought in the handsome sum of \$100, which is being expended for parsonage repairs and lamps for the church. A Sunday-school social is held occasionally, with good results in adding numbers and interest to the school. Prayer-meetings are spiritual, and Rev. G. A. McLucas is expecting a blessed revival.

Smithtown.—Rev. Benson P. Wilkins and wife have recently returned from a four weeks' wedding trip in Maine, and are cozily domiciled in the old parsonage, which has been tastefully fitted up by thoughtful friends. A most enthusiastic reception was given them, Wednesday evening, Nov. 20. Some 75 guests were present. After a pleasant interchange of greetings, refreshments were served, followed by the singing of sacred songs, and a spicy address by Dr. Spalding, of Salisbury, presenting the compliments of the parish and a generous purse of money to the bride and groom. Brief remarks and prayer were offered by Presiding Elder Robins. May new life and power come to this little church by the sea?

Merrimacport.—Rev. M. C. Pendexter and Rev. C. W. Dockrill exchanged pulpits, Sunday morning, Nov. 17. The pastor has been preaching a series of sermons on prominent Bible characters Sunday evenings which have been greatly appreciated. The work is encouraging.

Amesbury.—A four days' fair in the town hall, conducted by our society, furnished a series of healthful entertainments, and turned into the church treasury \$300. The plan was happily conceived and splendidly carried out. Sabbath services are increasing in attendance. There is a good spiritual interest. Rev. H. D. Deetz is a very busy man and finds work for others.

Exeter.—The following interesting note has been received from Rev. William Woods that will cause Christian hearts to rejoice: "The Gale meetings closed Monday, Nov. 25. Mr. Gale is a thorough workman. About 120 have taken a stand for Christ; 44 are heading towards the Methodist Church; most of these are good cases, mainly young people."

Personal.—Rev. G. W. Farmer was called to Lynn on Saturday, Nov. 22, by the sudden death of his sister.

Rev. John T. Hooper was one of a party of Christian workers from Haverhill, Mass., who went to Woodsville, N. H., to hold special services with the B. & M. Railroad Y. M. C. A., Sunday, Nov. 17. The meeting was very successful. More than one hundred young men expressed a determination to lead a Christian life.

Rev. Elwin Hitchcock, of Nashua, entertained the preachers of Haverhill, Lawrence and vicinity at his church, Nov. 25. Rev. Dr. Samuel McLaughlin read a paper on "Christ Preaching to the Spirits in Prison." Prof. Buechler gave an address on "Music." Dinner was furnished by the ladies of the society.

Rev. Thomas Whiteside and Rev. E. S. Tasker are rejoicing in blessed revivals in their respective churches.

C. A. Church, a trustee of the First Church, Lawrence, passed suddenly to his heavenly reward, Nov. 21. He was at church on Sunday, and the Sunday following was buried.

Bishop Cranston will receive a hearty welcome to the New Hampshire Conference at Haverhill, Mass., April 17.

Zion's Herald.—Twenty-nine families were visited, at Hampton, by the agent for the HERALD, and 22 subscriptions were received. May the subscription list for the old HERALD be doubled before Christmas on Dover District! Now is the season to push the canvass. What Methodist home can afford to be without a copy?

EMERSON.

Lawrence.—The evangelical churches in Lawrence are planning to hold special union services commencing with the Week of Prayer and continuing through the month of January. The meetings will be held in four different

churches, and will be in charge of the several pastors of the city. Some preliminary union meetings have been held, which have resulted in a quickening of the desire of the faithful to see the work of the Lord advance. An excellent spirit of union prevails, and the people of all the churches are praying for and expecting the Lord to be with them in gracious revival power.

Concord District

Swiftwater.—The pastor, Rev. W. A. Hudson, has been poorly, with one of the terrible colds so prevalent, but has kept about his work very vigorously. He allows nothing to lag behind. Most of the money is in hand to paint the church. The pastor's wife has been spending a few weeks at her father's in South Acworth.

Penacook.—Good congregations and good interest are reported here. Several have joined on probation. Finances are in good condition. The pastor's wife is proving a valuable helper in the work. Rev. A. L. Smith is pastor.

Twentieth Century.—Christmas Sunday, Dec. 22, is the time suggested by the District Commission to gather the gifts of the people. You will hear more of it. Let every pastor look after it.

Stark.—The pastor, Rev. W. P. White, with the aid of Rev. Messrs. Drury, Canfield, and Flint, has carried on the work of revival for some weeks. Good impressions have been made, and some have given their hearts to God. Meetings continue, and every effort is being made to push the work to victory.

South Columbia.—The series of meetings held some weeks ago did not result in the conversion of any, but a good impress was left on some hearts. The chief trouble seems to be the utter indifference of so many. They are kind-hearted, but will not seek the Lord. There are many backsliders in the community, and to reclaim these is a far harder task than to convert a raw heathen. It is one thing to get peo-

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ple started in the way; it is another to keep them by building them up. It is not to be wondered at that in such circumstances the small claim comes slowly. The presiding elder wishes sometimes he owned a department store, or else that some one who did would allow him to draw on it frequently for the comfort of some who cannot secure any of the luxuries and only a few of the comforts, and yet who work on with no complaint, doing faithful service and taking comfort in this: "My word shall not return unto Me void." Certainly God will own the labors of these devoted and godly men. Rev. A. H. Drury is pastor.

East Columbia and East Colebrook.—A very few are at the former appointment to push the work. It goes slow as the result. They do not feel much courage; still they keep at it, and hope to succeed. At the latter place there are more workers and more hope. Here is a great field among a kind-hearted people who need the salvation of God. Rev. N. L. Porter is shepherd of this flock.

Colebrook.—The pastor, Rev. W. F. Ineson, finds some good indications to cheer his heart. At the close of the morning service on a recent Sabbath, after a searching sermon, a young woman who had decided to give her heart to God came to the pastor and asked to unite on probation. The Spirit is working.

The Missionary Crisis.—A great exigency confronts us in our missionary work at home and abroad. Doors are open that we cannot enter. Demands are upon us that cannot be met. Our offerings must be increased at least twenty per cent. Most of us feel overburdened now, but this must be done, or the work of God will suffer. The appropriation to our Conference has been reduced over \$100. This means that the small amount now given to needy pastors must be cut down next year. The Missionary Committee made a straight cut of eight per cent. in all the work. Of course this touched the home and foreign work alike. Too bad! There is money enough in the great Methodist Episcopal Church to largely increase this leading benevolence as well as all the other causes. Special agents are to be put into the field in the interest of increased missionary giving. Let us all be ready to co-operate with them, and see if our district cannot go beyond the giving of last year, when our contributions amounted to \$2,238. Of that \$551 came from the Sunday-schools, and \$1,687 from the church. We ought to give \$3,000. See if it cannot be done!

Gilford.—As a result of the series of revival meetings held by the pastor, Rev. R. E. Thompson, the visible results were: A general deepening of interest, one backslider reclaimed, one conversion, one baptism and reception on probation. There was one conversion just before the special meetings.

Grange Village.—This place is a part of the Lancaster charge. A good congregation, with an interesting Sunday-school, gathers here every Sunday. They are greatly attached to the pastor, and felt at the recently held third quarterly conference that they would forestall any other church, by asking his return a fourth year, which they did unanimously.

Lancaster.—Notwithstanding this church has raised a subscription of \$3,800 to pay its debt, and

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has paid over \$2,000 of it in cash, they are ahead in the receipts for current bills of what they were one year ago. This is a fine record indeed. Ere long the debt will be all paid. Then the praise-meeting will be held. By the carelessness of the sexton in not turning off the water on one of the cold nights, a pipe burst and flooded the ladies' parlor and vestry. The organ was completely ruined, and is good for little else than kindling-wood. By hard work things have been put into shape, and with a new sexton they hope another such calamity will be averted. The third quarterly conference expressed their high appreciation of the work of Rev. J. L. Felt, who has so successfully handled the raising of the debt, by unanimously asking his return for a fourth year. He not only stands well with his church, but with the entire community.

Whitefield.—The pastor, Rev. E. E. Reynolds, planned for an old-fashioned quarterly meeting time. Rev. S. E. Quimby came up to this, one of his former charges, and preached Monday evening and gave a Bible reading Tuesday forenoon. We heard these very highly spoken of. The day was very disagreeable. The snow was melting rapidly, and it was raining part of the time, so that some who were expected did not get there. This gave the presiding elder a chance to preach both afternoon and evening. It was a good day. More of such services would make the quarterly visits of greater value to the churches.

Chichester.—They are putting a furnace into the church here and new chimneys have been built—a much-needed improvement.

This Trip.—Left home Friday forenoon, and traveled 115 miles. Preached and held the quarterly conference. Saturday, 74 miles. After a sermon and quarterly conference, we had a ten-mile sleigh-ride, reaching our stopping place a little after 10 o'clock. A good night's sleep put us in trim for the Sabbath service. It was two and a half miles to church, and we preached to a small company and then held the

quarterly conference. Came back over the same road, and after dinner had another two-and-a-half miles drive, and found a fair congregation to whom we preached and then held another quarterly conference. Five miles more, and we had the privilege of a prayer meeting, with the chance to pray and speak. Early the next morning surprised the pastor's household by taking our departure while they slept, and landed thirty-four miles down country in time for breakfast. At 3 o'clock were out in the country for a quarterly conference, and back in town for another in the evening. Tuesday morning we took part in a funeral service, giving an address. After dinner and ten miles on the train, we preached, and a little later gave a short talk to a company of Juniors in their League meeting. In the evening preached again, and held the quarterly conference. This completed the work of the plan, with some more thrown in, and left us ready for a ride of 142 miles to reach home for a three days' rest, and then at it again.

Rumney.—The people surprised the pastor recently by presenting him a heavy coat, that is an imitation of fur, very thick and warm, and a pair of gloves to match. He will appreciate them in riding over the hills.

The Closing of the Year.—It brings Christmas and the New Year. Most, probably all, our schools will have Christmas gatherings. Let the poor not be forgotten. A doll to a poor child will often do a world of good. Plan for watch-night services. Hold New Year's receptions. Send out greetings. Make much of the time.

Personal.—The family home of Rev. W. Magwood and wife is Whitefield. While they were there for Thanksgiving, the Epworth League tendered them a reception. A very nice thing to do!

Thanksgiving Services.—Governor Jordan gave an address at the union Thanksgiving service held in the Methodist Church at Lancaster. He was followed by Hon. I. W. Drew

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and Hon. Henry O. Kent. The services were in charge of Rev. J. L. Felt. At Concord the services were held in Baker Memorial Church on Wednesday evening in charge of the pastor, Rev. E. C. Strout. An audience of over 400 was present. All the Protestant churches in the city were represented by their pastors. It being a national event, evangelicals and liberals were together. The sermon was by Rev. Mr. Bishop of the Congregational Church. It is regarded as one of the best services on such an occasion in many years. All the pastors present had a part in the program.

Revival Services are in progress in First Church, Concord. Rev. Joseph Simpson has had the assistance of several pastors of adjoining charges. The unconverted do not appear, but the church is being greatly helped. One of our problems, if special revival services are to be continued, is: How shall we secure the attendance of the unconverted? He who is wise, let him tell us. B.

MAINE CONFERENCE

Portland District

Preachers' Meeting.—The December session was ably addressed by Rev. E. S. J. McAllister upon "The Preacher's Civic Responsibilities." His idea was that it is the preacher's duty to do all in his power to establish the kingdom of God in the earth by helping Jesus Christ to carry out His mission, which is to destroy the works of the devil.

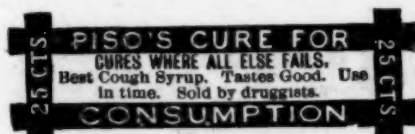
South Portland, People's Church.—Rev. J. A. Corey is justly proud of his prosperous Sunday-school. The attendance on pleasant Sabbaths is always above two hundred. The Home Department numbers 70. The Epworth League has a large reading circle and is doing thorough work. The members study the books as well as read them, and pass rigid examinations on their contents. The Junior League, under the leadership of Miss Ruth Corey, is doing good work for about fifty children. Sixty Zion's HERALDS are taken on the whole charge, including Knightville. One new subscriber, not a church member, says the first three pages alone are worth the price of the paper. At Knightville electric lights have been installed. Two young men of the church gave the labor required. The Sunday-school and Junior Society are prospering.

Kennebunk.—This church is active in all good things under the leadership of Rev. G. F. Millward. About one hundred people recently met at the parsonage to hold a jubilee over the payment of the parsonage debt. The pastor has already about \$125 repairs on the church.



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The Epworth League is working all departments, and assisted generously in paying the debt. From the Hutchins legacy \$1,000 will soon come.

Kennebunkport.—The church is soon to be papered, the windows replaced with stained-glass, a new furnace and electric lights put in, and other necessary repairs made. The Epworth League has been reorganized under the presidency of Dr. G. W. Miller. The pastor is expecting good things from it. At Cape Porpoise the ladies are planning to erect a steeple upon the church. Extra meetings were held here for four weeks, resulting in three conversions and the reclaiming of several backsliders.

West Kennebunk.—The pastor, Rev. W. F. Marshall, has recently received one member from probation. The Sunday-school prospers, and the children are planning for a Christmas tree. The church has been insured in our own company at a much lower rate than has been paid before. The pastor preaches at Saco Road, and by his faithful work has held together the little band that worships there. The most encouraging event at the village church is the organization of a Home department of the Sunday-school. Mr. and Mrs. Gilpatric, the parents of Mrs. Marshall, and well known to most of the older preachers as members of the old South Biddeford Church, are spending the winter at the parsonage.

Cornish.—Rev. C. H. Young reports a work of grace resulting in many conversions, including some of the leading men of the village. The pastor is his own evangelist. Former pastors will be glad to know that the good work has extended to the "Durgin neighborhood," and eight have been converted there. E. O. T.

Augusta District

Waterville.—It was our privilege to spend a Sabbath recently with the pastor, Rev. A. A. Lewis, and his people. It was a most enjoyable day and evening. An inspiring congregation of 300 or more greeted us on Sunday morning, and several of the brethren said, "This is a common congregation for us to have on pleasant Sabbaths." In the evening the large vestry was nearly filled. We have not seen in a long time a more interested company of hearers than we saw Sunday morning. Certainly it is an inspiration to a preacher to stand before such an audience, composed of business men, professional men, teachers, and, in fact, men of the various occupations and trades found in the city. The pastor has observed several special occasions during the fall. Rally day was no common event. Educational day was duly observed, and a good sum was realized. Old People's day was greatly enjoyed. Recently the ladies had a sale, from which they realized \$75. The pastor is paid to date, and several of the benevolences have been presented and the money raised. Mr. Lewis has made 225 calls during the quarter, making 525 since Conference. He has held one week's meetings, with the result of quickening the members who attended. He has planned to follow Bishop Joyce's suggestion and call for Dec. 29, 30 and 31. Several have been received on probation, and 9 in full. The Epworth League is prospering under the leadership of a young man who is a student in Colby. The children are instructed by the pastor from week to week. Mr. Lewis is a great worker, and is in touch with every department of the work. We expect to see good things come to this church before the winter is gone. #

Fairfield and Center.—Any one who is acquainted with Rev. G. R. Palmer, the pastor on this charge, knows him as a faithful preacher and pastor. He and his good wife are in every home in touch with his work. The people have given them during the quarter a generous donation, which was in the form of a surprise party. A large number spent a delightful evening, leaving their tokens of love and goodwill in cash, vegetables, etc. They are greatly loved in the village and all over the charge. Mr. Palmer sees some tokens of a revival, and to this end has planned for special services to be held the 15th of this month, to continue over the next, or a part of it. The children are looked after by Mrs. Palmer, who is greatly interested. Several new ones have come in of late. The Home Department is also occupying her attention. Some improvements on the

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church will be made in the near future. A new chimney has already been built. Everything is moving pleasantly on this charge, with a fair degree of spiritual interest. Benevolences are cared for in a systematic way. Mr. Palmer is not a man to let things take care of themselves, but takes care of them, so every interest of the church is served.

Personal.—Dear Brethren: Permit a word of exhortation. Know ye not that the year is fast passing, and what ye do, ye must do quickly, or it will not be done. The winter months are your harvest-time. Let me call your attention to the call of Bishop Joyce. He invites you to make Dec. 29 a day of prayer, and to dedicate the 30th and 31st to special services. Shall we not for this one time, if never again, all unite in heeding this request of our dear Bishop? I ask you, in the name of our Lord, to make some special effort to bring your people together and pray for the conversion of our young people. Hold a watch-meeting if possible; and may it be the beginning of a gracious revival. Do not let little things discourage you. If you cannot bring all your people together, get all you can. If they do not all unite with you in special work, induce all you can to come, and go to work with as much earnestness and zeal as though the whole church was in it. My brother, shall I depend on you to help make this plan a glorious victory all over the district? Let us make it unanimous for God in this call, and I believe we shall have victory. O remember the days of prayer! Do not put this appeal into the waste-basket until you have absorbed it into your entire being, and taken a

pledge with God, that you will do your best for Him. God bless and help you, is my prayer!
C. A. S.

VERMONT CONFERENCE

St. Albans District

St. Albans.—Rev. E. M. Mills, D. D., visited St. Albans on a recent Sabbath, speaking in the interests of education in general and of Montpelier Seminary in particular. He was heard with great delight and profit by a large congregation. As a result, the pastor was able to secure eighty pledges for the Seminary at one dollar a year for five years. Dec. 4, the ladies of the church invited the children of the Sunday-school to a bountiful supper. Of course they were all present, and if beaming faces and glorious appetites have a language, the ladies were amply rewarded. This was taken as a fitting opportunity to present Mr. James Cheynoweth, the efficient and much-loved superintendent, a beautiful individual oak writing-desk, revolving top, and necessary articles accompanying it, also a fine picture of "Pharaoh's Horses," as an expression of their appreciation of what he was doing for them. Following this the members of the church and congregation were received by the Epworth League, who had invited them to spend the evening socially in the church parlors. Between two and three hundred enjoyed the occasion in getting better acquainted with each other. A dainty lunch was attractively served by the ladies of the Social department, while the Literary department furnished a delightful musical treat.

St. Albans Bay.—The pastor, Rev. A. C. Dennett, has been dangerously sick with pleuropneumonia. He went down to the river's brink, but by God's blessing upon the means used, the power of the disease was broken, and he is now rapidly recovering. He is held in high esteem by the entire community, and his abundant labors are bearing fruit.

RUBLI.

NEW ENGLAND CONFERENCE

Boston District

Bethany, Rosindale.—On Sunday morning, Dec. 15, Bishop Mallalieu preached to an appreciative congregation a most inspiring and edifying sermon. A pleasant feature of the service was the baptism of Sarah Lucy, the youngest daughter of the pastor and his wife, Rev. and Mrs. A. H. Nazarian.

East Douglas.—A correspondent writes: "Rev. George S. Chadbourne, D. D., of Medford, delivered an eloquent, interesting, and exceedingly helpful address before the Worcester South Circuit Epworth League at East Douglas, Monday evening, Nov. 18, upon the subject, 'The Epworth Leaguer of the Twentieth Century.' The nails went through and clinched themselves, so that they are there to stay. The large audience present repeatedly manifested their appreciation, and by a rising vote expressed their enthusiastic thanks to the Doctor."

Upton.—As a partial result of the revival meetings held in this church in October, the members have received a great spiritual uplift; twenty of the Sunday-school scholars have professed conversion; and several persons have been reclaimed and sanctified. On Nov. 3, 6 persons were received on probation, and 1 into full membership. Others will join on probation in the near future. The cottage prayer-meetings held in the outlying districts are well attended and productive of much good. Rev. G. H. Rogers is pastor.

Cambridge District

Auburndale.—Lately the Centenary Chapter of the Epworth League entertained the Christian Endeavor Society of the Congregational Church, with which Dr. F. E. Clark and family are connected. The occasion was both profitable and delightful. Six persons were received by letter and one on probation, the first Sunday in December, by the pastor, Rev. W. T. Worth. Last



CHRIST IN THE TEMPLE

By Hofmann.

LUKE 11: 46, 47. 46: "And it came to pass after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions." 47: "And all that heard Him were astonished at His understanding and answers."

In the portrayal of Biblical events, particularly those of the life of Christ, James Heinrich Hofmann stands pre-eminent, and in his painting of "Christ in the Temple," he gave the world, not only his masterpiece, but one of its greatest artistic treasures. Many of the reproductions which have been offered the trade have been, mainly, of the cheap order, and it has been left for the artogravure to secure its accurate reproduction, line for line, color for color, so that a perfect replica is now offered at a popular figure.

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Sunday evening, at 6.30, an impressive Christmas vesper service was held in the chapel of Lasell Seminary under the direction of the Glee Club, led by Miss Bates, one of the teachers, and daughter of Rev. G. H. Bates, of the New England Southern Conference. There were also appropriate Scripture readings by Miss Carpenter and prayer by Rev. Dr. T. Corwin Watkins.

Ministers' Wives' Ministerial Association.—The Cambridge District Ministers' Wives' Association met with Mrs. W. J. Thompson at the Newtonville parsonage, Wednesday afternoon, Nov. 20. The favorable weather made it possible for a larger number than usual to be present. Officers for the ensuing year were elected, and an invitation cordially accepted to hold the next meeting with Mrs. J. F. Allen at Lowell. A message of greeting and sympathy was sent to Mrs. W. W. Baldwin, who, although suffering pain of body, is tenderly cared for at the home of her son, Prof. Baldwin, of Boston University. Mrs. E. M. Taylor, of Cambridge, gave a very interesting account of her trip to San Francisco in July, which was made more real and attractive by pictures and illustrated guide-books gathered along the way. The president, Mrs. J. H. Mansfield, read a paper vividly describing her European journey. A dainty lunch was served by the hostess, during which her year-old daughter was introduced to the company; and after a vote of thanks for hospitality and entertainment, the meeting adjourned, each carrying to her home another pleasure for remembrance. **CLARA D. WORTH, Rec. Sec.**

Lynn District

Melrose.—During November, 12 have been received by letter, 9 from probation, and 4 on probation. A good religious interest prevails. Rev. G. A. Henry, of Boston University, is assisting the pastor, Rev. C. H. Stackpole, in work at the mission in North Melrose. Leon Vincent will give three of his celebrated lectures

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\$3 a Day Sure Send us your address, and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. **TOTAL MANUFACTURING CO., Box 662, Detroit, Mich.**

CANDY CATHARTIC
Cascarets
REGULATE THE LIVER

on literature under the auspices of the Epworth League, in December.

East Boston Bethel.—Since the first of November, 10 have been received by letter and 9 from probation; 6 adults and 7 children have been baptized. A new Bible class of young men, commenced in September, now numbers 92. Many of them have not attended Bible service before. The official board has voted to give the whole of January to special gospel services. Rev. L. B. Bates, D. D., is pastor.

Orient Heights.—The Ladies' Social Union of this church held their annual fair on the evenings of Dec. 4, 5 and 6. A strong, concerted effort had been made by all the committees to have the event prove successful, and, as a result, the managers find the net proceeds a little over \$600. This has been the banner fair in the history of this church, and has proved a helpful and unifying factor in the church work and in the interest of the community. People and pastor gratefully acknowledge the divine blessing on the efforts to promote His cause in this part of the city. Rev. C. H. Atkins, pastor.

Ministers' Wives' Association.—The fall meeting of the Lynn District Ministers' Wives' Association was held with Mrs. E. R. Thorndike, Lynn, Nov. 19, and in spite of the severe storm there was a good attendance. After the regular business of the hour was despatched, Mrs. R. L. Greene announced the program for the afternoon, which consisted of a reading by Mrs. Small, of the Maple St. Church, Lynn. This was followed by the discussion of the following question: *Resolved, That the Woman's Foreign Missionary Society and the Woman's Home Missionary Society and the Deaconess Work be consolidated.* The affirmative side was represented by Mrs. C. W. Blackett, of Lynn, and the negative by Mrs. N. T. Whitaker, of Chelsea. An informal vote taken as to the merits of the question resulted in a majority for the negative side. After refreshments served by our hostess the meeting adjourned to meet with Mrs. R. L. Greene in February.

A. W. PHINNEY, Rec. Sec.

W. F. M. S.—The annual meeting of the Lynn

A CHANCE TO MAKE MONEY

I have been selling Perfumes for the past six months. I make them myself at home and sell to friends and neighbors. Have made \$710. Everybody buys a bottle. For 50 cents worth of material I make perfumes that would cost \$2 in drug stores. I also sold 125 formulas for making perfumes at \$1 each.

I first made it for my own use only, but the curiosity of friends as to where I procured such exquisite odors, prompted me to sell it. I clear from \$25 to \$35 per week. I do not canvass, people come and send to me for the perfumes. Any intelligent person can do as well as I do. For 10 cents in stamps I will send you the formula for making 12 of the most popular odors and sample bottle prepaid. I will also help you get started in the business.

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LADIES WANTED to work on SOFA PILLOWS. Materials furnished. Steady work guaranteed, experience unnecessary. Send stamped envelope to Miss McGee, Needle Work Dept. Ideal Co., Chicago, Ill.

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Kipling's "Recessional," "Lead, Kindly Light," or Mrs. McKinley's favorite poem by Tennyson, printed on Satin Ribbon, 2 1/2 x 9 inches. Proceeds for Missionary work. State choice of poem and color of ribbon. Price, 20c. Lock Box K, Skowhegan, Me.

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The Santa-Claus Bank is the Latest Novelty for saving or collecting Christmas money. It has a hidden safe-deposit vault. That is a great attraction. Adapted for use in the Home or Sunday-School. Mailed for 10c. Address the A. A. Kidder Pub. Co., Props., Springfield, Mass.

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We tried hard to figure this Bookcase down to \$10, but it is impossible to reduce it below \$11. If you gave us an order for 50 of them, we could not build them for \$10 each.

Notice that these are not swinging doors, but sliding doors. This means a great deal for the quality of the cabinet. You cannot slide the doors of a cheaply made cabinet. You know that this bookcase is well seasoned and well framed, since its doors slide so smoothly.

Five adjustable shelves give accommodation for 150 volumes. 25 more books can be placed on top of the cabinet.

The wood is quartered oak in golden finish.

What a fine suggestion for a Holiday gift!



Paine Furniture Co.

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48 CANAL ST., BOSTON

District W. F. M. S. was held in Lafayette St. Church, Salem, Friday, Dec. 6. The morning session opened at 10.30, with responsive reading of the 84th Psalm. Prayer was offered by Mrs. Loughton. This was followed by cordial words of welcome from Rev. Charles Tilton, pastor of the church, to which Mrs. Thorndike, president of the district, responded. Reports of the auxiliaries represented were given. A letter was read from Miss Singh in memory of Miss Thoburn, and one from Mrs. Hanaford. Mrs. Newhall's report of the annual meeting was full of interest. Lunch was served in the vestry at 12.30. The afternoon session opened at 2.30. Devotional exercises were led by Rev. W. G. Seaman, of Wesley Church, Salem. Miss Elsie

(Continued on Page 1652.)

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

CHURCH REGISTER

Conference	Place	Time	Bishop
N. E. South'n, Rockville, Ct.,	Apr. 2, Merrill		
New York,	" 2, Fowler		
N. Y. East,	Torrington, Ct.,	" 2, Cranston	
New Engl'd,	First Ch., Boston,	" 9, Walden	
Vermont,	St. Albans, Vt.,	" 9, Goodsell	
Troy,	Saratoga, N. Y.,	" 10, FitzGerald	
East'n Swed.,	Worcester, Mass.,	" 11, Cranston	
Maine,	Berwick, Me.,	" 16, Goodsell	
New Hamp.,	Haverhill, Mass.,	" 23, Cranston	
East Maine,	Caribou, Me.,	" 23, Walden	

Distress after eating, belching, and nausea between meals are symptoms of dyspepsia, which Hood's Sarsaparilla always cures.

NOTICE—W. F. M. S. — The holiday edition of "Via Christi," in purple and white, also those in cloth and paper, are for sale at Headquarters, Room 29, 36 Broadway St., Boston. "Triumphs of the Cross," by Grace Stephens, and the new 1902 Prayer Calendar make acceptable Christmas gifts.

New Sleeping Car Service to Chicago

Leaving South Station, Boston, at 6 P. M., through service to Buffalo, Detroit and Chicago via Boston & Albany, New York Central and Michigan Central R. R. The best, quickest and safest as well as the only direct double track service from New England to these points.

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Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

Marriages

SPEAR—HAYDEN—In Brockton, Mass., Dec. 11, by Rev. O. W. Scott, of Bridgewater, Merie A. Spear and Edna May Hayden, both of Brockton.

SULLIVAN—BISHOP—In Kingman, Me., Dec. 7, by Rev. Geo. J. Palmer, Jerry Y. Sullivan and Ines I. Bishop, both of Kingman.

BOSTON PREACHERS' MEETING.—Rev. Henry Varley, the English evangelist, will address the Meeting next Monday, Dec. 23.

High Honors Worthily Won

There can be no better evidence of the great progress made in the various industries of this country than was shown at the Pan-American Exposition. One of the most important in this connection, in which our readers will be more particularly interested, is that of a Silver Medal to Mr. I. P. Frink, New York, for his Reflector exhibit. Where there has been such universal satisfaction, certainly there is to be found the furthest point of progress and achievement in this particular industry. To attain the point of excellence and superiority possessed by the productions of this house, has required many years of practical experience, labor and experiment. This award is but consistent with the universal recognition of the high character and standard of excellence achieved by this house, and the endorsement by the Jury of Awards is echoed by the great number of their customers all over the country, and to whom "The Great Church Light" is thoroughly familiar.

Is your baby thin and weak? If so it is probably because he is insufficiently nourished. Mellin's Food is easily assimilated and digested by the weakest stomach.

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With names of chapter, pastor and officers, hours of church services, benediction, and leaders for six months.

\$1.50 for 100; \$2.25 for 200.
Sample for postal.

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H. L. CHIPMAN, Manager,
Wareham, Mass.

OBITUARIES

Again the bells with clamor sweet
The coming of the Christ Child greet,
And in the East afar
Dawneth the Bethlehem star.

I hear with surge of swelling pain
Once more the long-familiar strain;
Sweet star of all my years,
I see thy light thro' tears.

They are asleep who long with me
Have kept thy holy reverie;
Her bare boughs winter waves
Over my graves.

Yet through the still air overhead
Rings down the word the angel said:
"Fear not." The Child we sing
Of death and hell is King.

And from my dark, as long ago,
Bright sudden angels burst and glow,
And shout the rapturous story
Of "Glory, glory, glory."

"Glory to God." No human moan
Can quench the gladness of that tone.
"For this cause was it born" —
To turn our night to morn.

— Wyllys Brewster.

Plummer.—S. Ernest Plummer was born in Troy, Waldo County, Me., May 26, 1858, and died in Detroit, Me., July 12, 1901, at the age of 43 years.

He was the son of John W. and Clarissa M. Plummer, and grandson of Rev. Samuel Plummer, who for more than fifty years was a preacher of the Gospel in the Methodist Episcopal Church, and a reader of ZION'S HERALD from the age of six years until the time of his death. Mr. Plummer was educated in the common schools and at the Maine Central Institute, Pittsfield, Me. He was a successful teacher for a time. Among the schools which he taught were the grammar school of Westbrook, and another consisting of eighty scholars on Swan's Island. When fourteen years of age he gave his heart to God under the ministry of Rev. Barnett M. Mitchell of precious memory, and in due time united with the Methodist Episcopal Church. Being an excellent singer and possessing a great love of music, he entered the New England Conservatory of Music in Boston, Mass., and while a student at this institution he sang on Sundays at the People's Church. He also aided some of the city missions by his splendid gift of song while in Boston.

On July 28, 1889, he was married to Miss Alice M. Knight, of Newport, Me., a young lady of excellent Christian character, who for two beautiful years made his home very happy, when she was suddenly removed to the eternal home, leaving in the sorrow-stricken father's arms a beautiful little daughter only a few months old. In a little more than two years this precious child, a father's joy, was taken up into the arms of Him who said, "Suffer the little children to come unto Me." In none of these afflictions did our brother "charge God foolishly," but he sought not in vain to be brave and cheerful. It was the writer's privilege to be his roommate while a student in the Maine Central Institute, where we had an opportunity to watch his life and study his character, both of which were noble, and clean, and beautiful. Like Daniel of old he had a noble purpose "not to defile himself" with any low, mean thing. He was an apt student, faithful and conscientious. For a period of ten years he was postmaster in Detroit, Me.

Some four years after the death of his wife referred to above, he was united in marriage with his second wife, Mrs. Rose Hoxie, of Newport, Me., who survives him, with a deep sense of her great loss. His godly mother also remains this side of the river of death. Her heart sorrows deeply over the loss she has sustained,

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but she has reason for rejoicing because God permitted her to bear such a son. A devoted sister also mourns his early death, as do other relatives and a large circle of friends. At the time of his death Mr. Plummer was engaged in business as a merchant which he had honorably and successfully followed for many years.

The funeral took place, July 15, at Newport, Me., under the direction of Rev. F. C. Norcross, pastor of the Methodist Episcopal Church at Winthrop, Me.

F. H. OSGOOD.

Sanborn.—Augustus Peabody Sanborn, son of Benjamin and Abigail Hobbs Sanborn, was born in Harrison, Maine, May 28, 1818, and died at Hiram, Me., Nov. 12, 1901, aged 83 years, 6 months, 12 days.

Mr. Sanborn married Miss Sarah Pierce, daughter of John and Ruth Pierce, Sept. 25, 1845. Two children were given them—Nathan, who died in his early boyhood; and Luella, who died Aug. 17, 1876, at the age of twenty-two. Mr. and Mrs. Sanborn celebrated the fiftieth anniversary of their wedding, Sept. 25, 1895, upon which occasion many friends met to congratulate them upon their long and happy wedded life; brothers of the Masonic order presenting them with a purse of fifty gold dollars. Six months later, March 15, 1896, Mrs. Sanborn passed to the unseen.

Mr. Sanborn was converted at the age of twenty-two in Harrison, and at once united with the Methodist Episcopal Church. A few months later he was moved to preach the Gospel. He joined the Maine Conference in 1842, and was ordained elder at Augusta by Bishop Morris, July 15, 1849. For a period of nearly ten years he took regular work in the Conference, as follows: 1842, Hiram; '43, Cooper; '44, discontinued; '45, Acton; '46, Hollis; '47, '48, Porter; '49, Hiram; '50, Pownal; '51, Lisbon; '52-'54, supernumerary; '55, located. Mr. Sanborn came to Hiram Village about 1872, where he engaged in business, until failing health compelled him to retire. He was always interested in the welfare of the church, constant in his attendance upon the means of grace, and unfailing in testimony concerning God's grace in his personal salvation. In him the preacher in charge always found a true friend and a wise counselor. The church and the community have lost from their midst a good and useful man.

The last years were years of weary waiting for the summons home. A few months after his wife's death Mr. Sanborn became totally and hopelessly blind. At his age he was unable to fully adjust himself to his loss. No member of his immediate family being spared to him, his niece, Mrs. Ruth Flye, and her husband came to his home and cared for him patiently and kindly to the last. During all the long dark months his faith in God never failed, his hope of heaven never dimmed. At last waiting had its reward; Jesus of Nazareth touched him, and sight and healing, glad reunions, heaven itself, were his.

Simple and impressive memorial services were held at his home, Friday, Nov. 15, conducted by the pastor, Rev. David F. Nelson, and a former pastor, Rev. J. Albert Corey.

J. A. C.

Butterfield.—John Butterfield was born in the town of Washington, Knox County, Me., Feb. 12, 1827, and died at his home, in Prentiss, Me., Sept. 18, 1901, at the age of 73 years, 7 months, and 6 days.

Mr. Butterfield was twice married. His second wife, who survives him, was Miss Hannah Blanchard, of Springfield, Me., and this happy union is dated from Nov. 26, 1857. He was the father of six children, three of whom are living—two sons, Melzar and Augustine, both living in Minnesota, and one daughter, Mrs. Octavia Noyes, of Prentiss, Me. He also leaves nine grandchildren and one brother, Thomas N., of Prentiss also.

When a young man Mr. Butterfield was converted to God under the labors of Rev. Mr. Small, a Free Will Baptist preacher, and later joined that denomination. Eight years ago, during the pastorate in Prentiss of Rev. John W. Hatch, now of Winterport, he united with the Methodist Episcopal Church, remaining a live, active, and consecrated member of the same until called to the church above. He was of the spiritual kind, and his hearty "amens" in response to spiritual truths as he heard them, made him a real source of inspiration to the preachers on Kingman and Prentiss charge, and none miss him more. In his death

Mrs. Butterfield, the children, and Thomas sustain the loss of a loving husband, a kind, indulgent father, and the church one of its most spiritual members; but as such a loss on earth is heaven's gain, we submissively say, "It is well; it is well."

The funeral services were held in the school-house near Mr. Butterfield's home, and as he was a truly good citizen and well known in the town, there was a large attendance. In the absence of his pastor, who was ill at the time, Rev. Gustavus Neel, of Drew, officiated and preached effectively from Rev. 14: 13: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

GEO. J. PALMER.

Enthusiastic Converts

There are Thousands of Them who Believe as This Woman Does

Mrs. Ira Knowlton, of Butte, Montana, is a most enthusiastic convert to the virtues of Stuart's Dyspepsia Tablets as a cure for obstinate stomach trouble. She says: "I had poor diges-



tion nearly all my life. It now seems to me that for years I never knew what it was to be hungry, to have a good natural appetite.

"I was troubled with gas in stomach causing pressure on the heart with palpitation and short breath. Nearly everything I ate soured on my stomach, sometimes I had cramps in the stomach which almost resembled spasms.

"Doctors told me I had catarrh of the stomach, but their medicines would not reach it and I would still be a sufferer had I not, in sheer desperation, decided to try Stuart's Dyspepsia Tablets.

"I knew they were an advertised remedy and I didn't believe anything I read about them as I had no confidence in advertised remedies, but my sister living in Pittsburg wrote me last spring telling me how Stuart's Tablets had cured her little daughters of indigestion and loss of flesh and appetite and I hesitated no longer.

"I bought a fifty cent box at my drug store and took two of the large tablets after each meal and found them delightful to take, being as pleasant to the taste as caramel candy. Whenever during the day or night I felt any pain or uneasiness in the stomach or about the heart I took one of the small tablets, and in three weeks it seemed to me as if I had never known what stomach trouble was.

I keep Stuart's Dyspepsia Tablets in the house and every member of our family uses them occasionally after a hearty meal or when any of us have a pain or ache in the digestive organs."

Mr. E. H. Davis of Hampton, Va., says: "I doctored five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspepsia Tablets than in five years of the doctor's treatment."

Stuart's Dyspepsia Tablets are the safest as well as the simplest and most convenient remedy for any form of indigestion, catarrh of stomach, biliousness, sour stomach, bloating after meals, sympathetic heart trouble.

Stuart's Dyspepsia Tablets are not a cheap cathartic but an active digestive remedy containing the pepsin and diastase which every weak stomach lacks, and they cure stomach troubles because they digest the food eaten and give the weak, abused overworked stomach a chance to rest and recuperate.

Stuart's Dyspepsia Tablets are in every drug store in the United States, Canada and Great Britain.

Thank-Offering for Missions

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Woman's Foreign Missionary Society,	\$401,264
Woman's Home Missionary Society,	158,739
Missionary Society Methodist Episcopal Church:	
Special gifts,	\$16,032
Excess of income from Conferences:	
Collections for 1901 over income of 1900,	23,090
	\$39,122
Total for missions	\$599,125

All gifts sent to the Missionary Society of the Methodist Episcopal Church on the Thank Offering should be specifically designated "Thank Offering."

Board of Education

The Board of Education held its annual meeting in the office of the board, 150 Fifth Avenue, New York, on Wednesday, Dec. 4, with the following persons present: Bishop E. G. Andrews, Drs. J. W. Lindsay, George H. Bridgman, W. F. King, and Messrs. Joseph S. Stout, John D. Slayback, John G. Holmes, H. C. M. Ingraham, and A. W. Harris. Bishop Hurst and Dr. Anderson were unable to be present.

The treasurer's report was presented by the treasurer, Mr. Stout, and showed the following facts: Total receipts from the Children's Day collections, \$67,965.47, being an increase of \$7,637.15. This splendid increase in the Children's Day collections was the occasion of great gratification to the members of the board, who made hearty expression of their gratitude to the pastors and Sunday-school superintendents and to all contributors to this splendid result.

The income from returned loans was \$25,527.39—an increase of \$149.96. The income from general invested funds (not annuity funds) was \$15,483.81—an increase of \$1,466.55. The receipts from gifts and legacies were \$12,409.70—a decrease of \$16,536.27. The amount of money loaned to students during the year was \$80,108.64.

The report of the corresponding secretary was read by Secretary William F. McDowell, the summary of which is herewith presented: Two members of the board have died during the year—Dr. L. R. Fiske, former president of Albion College, Albion, Mich., and Mr. George P. Hukill, of Oil City, Pa. George H. Bridgman, D. D., president of Hamline University, and Mr. George D. Rogers, of Newark, N. J., were appointed by the Bishops to fill the vacancies thus caused. Mr. Rogers has not accepted the appointment.

The number of students aided in the last year was 1,068, being a decrease of 162. This reduction is due to the cutting off of students in the sub-preparatory departments of certain institutions, in accordance with the rule adopted a year ago, the total number of preparatory students and the amount of aid granted to them being considerably less than a year ago. The number of college students aided was larger, the number of professional students larger, the number of theological students showing a very slight decrease. The total number of male students is 1,376; the female students, 292. These students are distributed geographically as follows: New England States, 219; Middle States, 402; Western States, 709; Southern States, 209; foreign, 89. Their intended callings are as follows: Ministerial, 915; missionary, 69; ministerial and missionary, 62; teaching, 395; other callings, 227. The total number of students aided from the beginning in 1873 up to July, 1901, is 11,036. The number of accounts canceled during the last year for protracted ill health and other adequate causes was 17, to the amount of \$2,854.35; canceled by death, 15, to the amount of \$1,728.50.

Under the rule which allows the donors of \$1,000 or more to have their funds named in their honor, the board this year named the William and Eliza H. Simmons Fund, the Ar-

villa C. Twiss Fund, the Mary C. Nind Fund, and the Melissa Van Winkle Fund. Ten young men were aided last year from the interest on the Goldthorp Fund. That fund being increased this year, the number will be enlarged.

The board appropriated to the schools as the minimum appropriation \$85,000, to which shall be added whatever amounts may be available from the returned loan and other funds. This is a \$10,000 larger appropriation than a year ago, and will open the doors of the higher institutions to 250 additional students.

The officers elected for the ensuing year are: Bishop E. G. Andrews, president; Joseph S. Stout, treasurer; Rev. W. F. Anderson, recording secretary.

Combination Oil Cure for Cancer

The best evidence of the efficacy of a remedy is the advertisement given by those who have been cured. The Combination Oil Cure for Cancer and Tumors, discovered by the Dr. D. M. Bye Co., of Indianapolis, Ind., have cured thousands of people in the United States and Canada. The following are a few of the many, any of whom would be glad to answer any inquiries regarding the treatment: E. A. Hough, Collinsville, Conn.; Sarah J. Prombly, Barrington, N. H.; Geo. V. Flagg, Ovid Centre, N. Y.; Mrs. Himan Jacobs, Pittsfield, Mass. For full particulars address Lock Box 325, Indianapolis, Ind.

EDUCATIONAL

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Students are now engaging places for the Winter term, which opens Thursday, Jan. 2, 1902.

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Rev. WM. R. NEWHALL, Principal.

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East Greenwich, R. I.

Fall term now open. New students received at any time.

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Rev. AMBRIE FIELD, Principal.

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Few schools charging \$500 offer equal advantages. An increasing endowment makes low rates possible. Broad courses of study. Fire buildings and situation. Three hours from Boston. \$100 Plan for limited number. Send for catalogue (mentioning ZION'S HERALD).

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The Conferences

[Continued from Page 1649]

Wood, of Peru, gave an interesting address on South America. Miss Cushman spoke on literature and the Standard Bearers. The children gave an entertainment at 4 o'clock. Miss Lane and Miss Glasure rendered solos.

MRS. N. B. CHASE, Rec. Sec.

W. F. M. S.—The annual meeting of the Malden District W. F. M. S. was held Wednesday, Nov. 20, in the Medford church. Encouraging reports were given by the officers of the district. Representatives of the auxiliaries responded to the roll-call by giving their membership and the number of subscribers to the *Woman's Missionary Friend*. Mrs. Shute, the district secretary, was present and spoke. After the election of officers, Mrs. J. N. Hanaford, Conference secretary, very ably conducted a question-box. Following the noontide prayer, Miss Morgan, daughter of Rev. Fred H. Morgan, recently returned from Singapore, gave a vivid picture of Singapore life. The speakers of the afternoon session were Mrs. Hanaford and Miss Elsie Wood of South America. Mrs. Hanaford chose the salient points of business transacted at the General Executive, presenting them in her clear but concise manner. Following her instructive report Miss Elsie Wood gave a bright, interesting address on educational lines. She mentioned several desired objects for South America, one of which is a self-supporting school in Lima.

MARY P. HAWLEY, Sec. pro tem.

Springfield District

Springfield, Grace.—At the third quarterly conference, held Dec. 10, the treasurer reported the year's expenses provided for. The parish deaconess reported a large amount of excellent work done along her lines, and the conference voted to request the presiding elder to secure the return of the pastor for the fourth year. Rev. C. E. Spaulding is the successful pastor of this society.

F. M. E.

N. E. SOUTHERN CONFERENCE

New Bedford District

Acushnet.—One young lady was baptized and received on probation, Dec. 1. Several young people have of late manifested a desire to begin the Christian life. Rev. J. W. Annas is pastor.

Social Union.—This important feature of connectional Methodism presents a strong program. Mr. Robert F. Raymond is the president. Rev. L. H. Dorchester, Drs. Upham, Neely, Mains, North, and Secretary Mason are among those to deliver addresses.

New Bedford, Portuguese Church.—The pastor, Rev. E. J. Sampson, has reason to rejoice over some practical results of his work. Recently 5 persons from one family were received into full membership—a mother and four daughters, whose ages range from thirteen to nineteen years. Previous to this, two sisters from another family were admitted in full. Three are now on probation. The Sunday-school, under the superintendence of Mrs. Sampson, is gradually increasing in numbers and interest. The pastor is making strenuous efforts to raise the balance of the debt upon the church, and is meeting with a good degree of encouragement from the citizens of New Bedford. Mrs. Sampson has, during the fall, spoken in several churches in New Bedford and elsewhere in behalf of missions, in which work she was for several years engaged in South America.

L. S.

Boston Methodist Social Union

The December meeting was held at the American House, and after a pertinent and forceful "Outlook" by Rev. E. H. Hughes, became practically an executive session in which the question of the increased efficiency of Boston and suburban Methodism was considered. While there appeared to be a deep and general conviction that Methodism should produce larger results from its valuable properties in old Boston, little, if anything, in the way of practical and definite suggestion was made. The deliberations finally fruited in the passage of a resolution, presented by E. H. Dunn, based upon a suggestion in the earnest address of G. F. Washburn, that a permanent committee of nine be constituted to study the entire problem and report to the Union what in their judgement

ought to be done. President Rand appointed E. H. Dunn, Dr. W. T. Perrin, and C. R. Magee a committee to select and nominate the board of nine.

The following officers were elected for the ensuing year: President, R. S. Douglass, of Auburndale; first vice-president, G. F. Washburn, of Dedham; second vice-president, Rev. C. H. Stackpole, of Melrose; secretary and treasurer, Charles H. J. Kimball, of Dedham; directors, Rev. Franklin Hamilton, Boston, A. E. Dennis, Allston, F. T. A. McLeod, Malden, Geo. E. Whitaker, Somerville, F. H. Matthews, Chelsea.

On motion of Rev. G. R. Grose, the secretary was requested to send a letter to Rev. C. F. Rice, D. D., expressive of the sympathy of the members of the Union for his great loss in the death of his most estimable wife.

Significant and Prophetic

At an adjourned conference of the friends of the Sabbath, held on Monday, Dec. 16, at the rooms of the National Temperance Society, composed of a large number of delegates from the ministerial, religious and temperance organizations of Greater New York, some twenty-five bodies in all being represented, very important and hopeful action was taken, with an enthusiastic and determined purpose. Among the resolutions unanimously passed were the following:

"We are unalterably opposed to the opening of the saloon on Sunday, either by direct action of the Legislature or by reference to the vote of municipalities or other communities.

"We believe that Sunday is an American institution, and is, therefore, not a proper subject for local option or for regulation by any power less than the sovereign power of the States.

"We believe, in common with good citizens generally, that, so long as an excise law or any other law remains on the statute books, our magistrates and other officials are in honor bound by their oath of office to use all due diligence to enforce it; and we oppose any method of alleged enforcement that would permit business by private entrance."

Action was taken to enforce these principles, and to meet any and every effort to introduce the Sunday saloon. As we predicted, the friends of the Sabbath are alert and determined to resist this new assault.

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